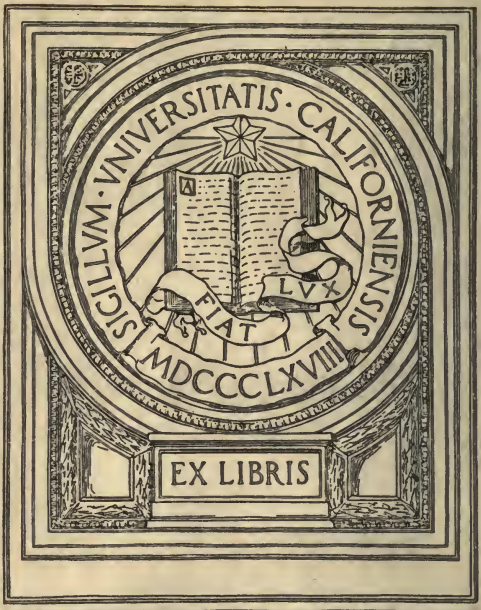
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P. Vandrebanc F.
Sr. Thomas Browne M.D.

CERTAIN MISCELLANY TRACTS.

Written by
THOMAS BROWN, Kt,
and Doctour of Physick;
late of *NORWICH*.

LONDON,
Printed for *Charles Mearne*, and are to be sold by *Henry Bonwick*, at the *Red Lyon*, in St. *Paul's* Church-Yard,
MDCLXXXIV.

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THE

PUBLISHER

TO

The Reader.

THE Papers from which these *Tracts* were printed, were, a while since, deliver'd to me by, those worthy persons, the *Lady* and *Son* of the excellent Authour. He himself gave no charge concerning his *Manuscripts*, either for the suppressing or the publishing of them. Yet, seeing he had procured *Transcripts* of them, and had kept those *Copies* by him, it seemeth probable that He designed them for publick use.

Thus much of his Intention being presumed, and many who had tasted of the fruits of his former studies being covetous of more of the like kind; Also these *Tracts* having been perused and much approv'd of by some Judicious and Learned men; I

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was not unwilling to be instrumental in fitting them for the Press.

To this end, I selected them out of many disordred Papers, and dispos'd them into such a method as They seem'd capable of; beginning first with *Plants*, going on to *Animals*, proceeding farther to things relating to *Men*, and concluding with *matters* of a *various nature*.

Concerning the *Plants*, I did, on purpose, forbear to range them (as some advised) according to their *Tribes* and *Families*; because, by so doing, I should have represented that as a studied and formal work, which is but a Collection of *occasional Essaies*. And, indeed, both this *Tract*, and those which follow, were rather the *diversions* than the *Labours* of his Pen: and, because He did, as it were, drop down his Thoughts of a sudden, in those little spaces of vacancy which he snatch'd from those very many occasions which gave him hourly interruption; If there appears, here and there, any uncorrectness in the style, a small degree of Candour sufficeth to excuse it.

If there be any such errours in the words, I'm sure the Press has not made them fewer; but I do not hold my self oblig'd to answer for That which I could not perfectly govern. However, the matter is not of any great

great moment: ſuch errours will not miſlead a Learned Reader; and He who is not ſuch in ſome competent degree, is not a fit Peruſer of theſe LETTERS. Such theſe *Tracts* are; but, for the Perſons to whom they were written, I cannot well learn their *Names* from thoſe few obſcure marks which the Authour has ſet at the beginning of them. And theſe Eſſaies being *Letters*, as many as take offence at ſome few familiar things which the Authour hath mixed with them, find fault with decence. Men are not wont to ſet down Oracles in every line they write to their Acquaintance.

There, ſtill, remain other brief Diſcourſes written by this moſt Learned and ingenious Authour. Thoſe, alſo, may come forth, when ſome of his Friends ſhall have ſufficient leiſure; and at ſuch due diſtance from theſe Tracts, that They may follow rather than ſtiſle them.

Amongſt theſe Manuſcripts there is one which gives a brief Account of all the *Monuments* of the *Cathedral* of *Norwich*. It was written merely for private uſe: and the Relations of the Authour expect ſuch Juſtice from thoſe into whoſe hands ſome imperfect Copies of it are fallen; that, without their Conſent firſt obtain'd, they forbear the publiſhing of It.

The

The truth is, matter equal to the skill of the Antiquary was not, there, afforded: had a fit Subject of that nature offer'd it self, He would scarce have been guilty of an oversight like to that of *Ausonius*, who, in the description of his native City of *Burdeaux*, omitted the two famous Antiquities of it, *Palais de Tutele*, and, *Palais de Galien*.

Concerning the *Authour himself*, I chuse to be silent, though I have had the happiness to have been, for some years, known to him. There is on foot a design of writing his *Life*: and there are, already, some Memorials collected by one of his ancient Friends. Till that work be perfected, the Reader may content himself with these present *Tracts*; all which commending themselves by their *Learning*, *Curiosity* and *Brevity*, if He be not pleased with them, he seemeth to me to be distemper'd with such a niceness of Imagination as no wise man is concern'd to humour.

Tho. Tenison.

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ERRATA.

PAge 13. l. 20, 21. for *Carobbe* and *Carebbole*, reade, *Caróba* and *Carobala*. p. 17. l. 18, 21. blot out the marks of the Parenthesis. p. 36. l. 5. for *Prery*, r. *la Prairie*. p. 40. l. 5. for *Centesimal*, r. *Centesimal*. p. 62. l. 4, 5. for *Chesne verde*, r. *Chesne vert*. p. 77. blot out M. in the Margin. p. 99. l. 9. for 103 Fishes, r. 153. p. 121. l. 1. blot out *not*. p. 160. the Greek of *Herodot.* should have been set on the Margin. p. 170. l. 4. for *held a*, r. *had*.

TRACT I.

OBSERVATIONS

Upon several

PLANTS

Mention'd in

Scripture.

SIR,

THough many ordinary Heads run smoothly over the Scripture, yet I must acknowledge, it is one of the hardest Books I have met with: and therefore well deserveth those numerous Comments, Expositions and Annotations *The Introduction.*

which make up a good part of our Libraries.

However ſo affected I am therewith, that I wiſh there had been more of it: and a larger Volume of that Divine Piece which leaveth ſuch welcome impreſſions, and ſomewhat more, in the Readers, than the words and ſenſe after it. At leaſt, who would not be glad that many things barely hinted were at large delivered in it? The particulars of the Diſpute between the Doctours, and our Saviour could not but be welcome to them, who have every word in honour which proceeded from his mouth, or was otherwiſe delivered by him: and ſo would be glad to be aſſured, what he wrote with his Finger on the ground: But eſpecially to have a particular of that inſtructing Narration or Diſcourſe which he made unto the Diſciples after his reſurrection, where 'tis ſaid: *And beginning at Moſes, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.*

Luke 24 27.

But to omit Theological obſcurities, you muſt needs obſerve that moſt Sciences do ſeem to have ſomething more nearly to conſider in the expreſſions of the Scripture.

Aſtronomers find therein the Names but of few Stars, ſcarce ſo many as in *Achilles* his

his *Buckler* in *Homer*, and almoſt the very ſame. But in ſome paſſages of the Old Teſtament they think they diſcover the Zodiacal courſe of the Sun: and they, alſo, conceive an Aſtronomical ſenſe in that elegant expreſſion of S. *James* concerning *the father of lights, with whom there is no variableneſs, neither ſhadow of turning:* Jam. 1. 17. and therein an allowable alluſion unto the tropical converſion of the Sun, whereby enſueth a variation of heat, light, and alſo of ſhadows from it. But whether the *Stellæ erraticæ*, or wandring Stars in S. *Jude*, may be referr'd to the celeſtial Planets, or ſome metereological wandring Stars, *Ignes fatui*, *Stellæ cadentes & erraticæ*, or had any alluſion unto the Impoſtour *Barchochebas*, or *Stellæ Filius*, who afterward appeared, and wandred about in the time of *Adrianus*, they leave unto conjecture.

Chirurgions may find their whole Art in that one paſſage, concerning the Rib which God took out of *Adam*, that is their διαίρεσις in opening the Fleſh, ἐξαίρεσις in taking out the Rib, and συνθεσις in cloſing and healing the part again.

Rhetoricians and Oratours take ſingular notice of very many excellent paſſages, ſtately metaphors, noble tropes and ele-

gant expressions, not to be found or paralel'd in any other Authour.

Mineralists look earnestly into the twenty eighth of *Job*, take special notice of the early artifice in Brass and Iron under *Tubal-Cain:* And find also mention of Gold, Silver, Brass, Tin, Lead, Iron; beside Refining, Sodering, Dross, Nitre, Salt-pits, and in some manner also of * Antimony.

* *Depinxit oculos stibio.* 2 King. 9.30. Jerem. 4.30. Ezek. 23.40.

Gemmarie Naturalists reade diligently the pretious Stones in the holy City of the *Apocalypse:* examine the Breast-plate of *Aaron*, and various Gemms upon it, and think the second Row the nobler of the four: they wonder to find the Art of Ingravery so ancient upon pretious Stones and Signets; together with the ancient use of Ear-rings and Bracelets. And are pleased to find Pearl, Coral, Amber and Crystal in those sacred Leaves, according to our Translation. And when they often meet with Flints and Marbles, cannot but take notice that there is no mention of the Magnet or Loadstone, which in so many similitudes, comparisons, and allusions, could hardly have been omitted in the Works of *Solomon*; if it were true that he knew either the attractive or directive power thereof, as some have believed.

Navi-

Navigatours consider the Ark, which was pitched without and within, and could endure the Ocean without Mast or Sails: They take special notice of the twenty seventh of *Ezekiel*; the mighty Traffick and great Navigation of *Tyre*, with particular mention of their Sails, their Masts of Cedar, Oars of Oak, their skilfull Pilots, Mariners and Calkers; as also of the long Voyages of the Fleets of *Solomon*; of *Jehosaphat*'s Ships broken at *Ezion-Geber*; of the notable Voyage and Shipwreck of S. *Paul*, so accurately delivered in the *Acts*.

Oneirocritical Diviners apprehend some hints of their knowledge, even from Divine Dreams; while they take notice of the Dreams of *Joseph*, *Pharaoh*, *Nebuchadnezzar*, and the Angels on *Jacob*'s Ladder; and find, in *Artemidorus* and *Achmetes*, that Ladders signifie Travels, and the Scales thereof Preferment; and that Oxen Lean and Fat naturally denote Scarcity or Plenty, and the successes of Agriculture.

Physiognomists will largely put in from very many passages of Scripture. And when they find in *Aristotle*, *quibus frons quadrangula, commensurata, fortes, referuntur ad leones*, cannot but take special notice of that expression concerning the Ga-

dites; *mighty men of war, fit for battel, whose faces were as the faces of lyons.*

Geometrical and Architectonical Artists look narrowly upon the description of the Ark, the fabrick of the Temple, and the holy City in the *Apocalypse*.

But the Botanical Artist meets every where with Vegetables, and from the Figg Leaf in *Genesis* to the Star Wormwood in the *Apocalypse*, are variously interspersed expressions from Plants, elegantly advantaging the significancy of the Text: Whereof many being delivered in a Language proper unto *Judæa* and neighbour Countries are imperfectly apprehended by the common Reader, and now doubtfully made out, even by the Jewish Expositour.

And even in those which are confessedly known, the elegancy is often lost in the apprehension of the Reader, unacquainted with such Vegetables, or but nakedly knowing their natures: whereof holding a pertinent apprehension, you cannot pass over such expressions without some doubt or want of satisfaction in your judgment. Hereof we shall onely hint or discourse some few which I could not but take notice of in the reading of holy Scripture.

Many

Many Plants are mention'd in Scripture which are not distinctly known in our Countries, or under such Names in the Original, as they are fain to be rendred by analogy, or by the name of Vegetables of good affinity unto them, and so maintain the textual sense, though in some variation from identity.

The Observations.

1. That Plant which afforded a shade unto * *Jonah*, mention'd by the name of Kikaion, and still retained at least marginally in some Translations, to avoid obscurity *Jerome* rendred *Hedera* or Ivy; which notwithstanding (except in its scandent nature) agreed not fully with the other, that is, to *grow up in a night*, or be consumed with a Worm; Ivy being of no swift growth, little subject unto Worms, and a scarce Plant about *Babylon*.

Kikaion.

* Jona 4. 6. *a Gourd.*

Hyssope.

2. That Hyssope is taken for that Plant which cleansed the Leper, being a well scented, and very abstersive Simple, may well be admitted; so we be not too confident, that it is strictly the same with our common Hyssope: The Hyssope of those parts differing from that of ours; as *Bellonius* hath observed in the Hyssope which grows in *Judæa*, and the Hyssope of the Wall mention'd in the Works of *Solomon*, no kind of our Hyssope; and may tole-

rably be taken for some kind of minor Capillary, which best makes out the Antithesis with the Cedar. Nor when we meet with *Libanotis*, is it to be conceived our common Rosemary, which is rather the first kind thereof among several others, used by the Ancients.

Hemlock. Hosea. 10. 4. Amos 6. 2.

3. That it must be taken for Hemlock, which is twice so rendred in our Translation, will hardly be made out, otherwise than in the intended sense, and implying some Plant, wherein bitterness or a poisonous quality is considerable.

Paliurus.

4. What *Tremelius* rendreth *Spina*, and the Vulgar Translation *Paliurus*, and others make some kind of *Rhamnus*, is allowable in the sense; and we contend not about the species, since they are known Thorns in those Countries, and in our Fields or Gardens among us: and so common in *Judæa*, that men conclude the thorny Crown of our Saviour was made either of *Paliurus* or *Rhamnus*.

Rubus.

5. Whether the Bush which burnt and consumed not, were properly a *Rubus* or Bramble, was somewhat doubtfull from the Original and some Translations, had not the Evangelist, and S. *Paul* expres'd the same by the Greek word Βάτος, which from the description of *Dioscorides*, Herbarists accept for *Rubus*; although the same

same word Βάτος expresseth not onely the *Rubus* or kinds of Bramble, but other Thorn-bushes, and the Hipp-briar is also named Κυνοσβάτος, or the Dog-briar or Bramble.

6. That *Myrica* is rendred, Heath, sounds instructively enough to our ears, who behold that Plant so common in barren Plains among us: But you cannot but take notice that *Erica*, or our Heath is not the same Plant with *Myrica* or Tammarice, described by *Theophrastus* and *Dioscorides*, and which *Bellonius* declareth to grow so plentifully in the Deserts of *Judæa* and *Arabia*. Myrica. Cant. 1. 14.

7. That the βότρυς τῆς Κύπρου, *botrus Cypri*, or Clusters of Cypress, should have any reference to the Cypress Tree, according to the original *Copher*, or Clusters of the noble Vine of *Cyprus*, which might be planted into *Judæa*, may seem to others allowable in some latitude. But there seeming some noble Odour to be implied in this place, you may probably conceive that the expression drives at the Κύπρος of *Dioscorides*, some oriental kind of *Ligustrum* or *Alcharma*, which *Dioscorides* and *Pliny* mention under the name of Κύπρος and *Cyprus*, and to grow about *Ægypt* and *Ascalon*, producing a sweet and odorate bush of Flowers, and out of which Botrus Cypress. Cant. 1. 14.

was

was made the famous *Oleum Cyprinum.*

But why it should be rendred Camphyre your judgment cannot but doubt, who know that our Camphyre was unknown unto the Ancients, and no ingredient into any composition of great Antiquity: that learned men long conceived it a bituminous and fossile Body, and our latest experience discovereth it to be the resinous substance of a Tree, in *Borneo* and *China*; and that the Camphyre that we use is a neat preparation of the same.

Shittah Tree, &c. Isa. 41. 19.

8. When 'tis said in *Isaiah* 41. *I will plant in the wilderness the Cedar, the Shittah Tree, and the Myrtle and the Oil Tree, I will set in the Desart, the Firre Tree, and the Pine, and the Box Tree:* Though some doubt may be made of the Shittah Tree, yet all these Trees here mentioned being such as are ever green, you will more emphatically apprehend the merciful meaning of God in this mention of no fading, but always verdant Trees in dry and desart places.

Grapes of Eshcol. Num. 13. 23.

9. *And they cut down a Branch with one cluster of Grapes, and they bare it between two upon a Staff, and they brought Pomegranates and Figgs.* This cluster of Grapes brought upon a Staff by the Spies, was an incredible sight, in * *Philo Judæus,* seem'd notable in the eyes of the Israelites, but

* ἄπιστος θέα. Philo.

more

more wonderfull in our own, who look onely upon Northern Vines. But herein you are like to consider, that the Cluster was thus carefully carried to represent it entire, without bruising or breaking; that this was not one Bunch but an extraordinary Cluster, made up of many depending upon one gross stalk. And however, might be parallel'd with the Eastern Clusters of *Margiana* and *Caramania*, if we allow but half the expressions of *Pliny* and *Strabo*, whereof one would lade a Curry or small Cart; and may be made out by the clusters of the Grapes of *Rhodes* presented unto Duke * *Radzivil*, each containing three parts of an Ell in compass, and the Grapes as big as Prunes.

* Radzivil *in his Travels.*

10. Some things may be doubted in the species of the holy Ointment and Perfume. With Amber, Musk and Civet we meet not in the Scripture, nor any Odours from Animals; except we take the Onycha of that Perfume for the Covercle of a Shell-fish called *Unguis Odoratus*, or *Blatta Byzantina*, which *Dioscorides* affirmeth to be taken from a Shell-fish of the Indian Lakes, which feeding upon the Aromatical Plants is gathered when the Lakes are drie. But whether that which we now call *Blatta Byzantina*, or *Unguis Odoratus*, be the same with that odorate one of Antiquity,

Ingred. of holy Perfume. Stacte, &c. Exod. 30. 34, 35.

tiquity, great doubt may be made; since *Dioscorides* saith it smelled like *Castoreum*, and that which we now have is of an ungratefull odour.

No little doubt may be also made of Galbanum prescribed in the same Perfume, if we take it for Galbanum which is of common use among us, approaching the evil scent of *Assa Fœtida*; and not rather for Galbanum of good odour, as the adjoining words declare, and the original *Chelbena* will bear; which implies a fat or resinous substance, that which is commonly known among us being properly a gummous body and dissoluble also in Water.

The holy Ointment of Stacte or pure Myrrh, distilling from the Plant without expression or firing, of Cinnamon, Cassia and Calamus, containeth less questionable species, if the Cinnamon of the Ancients were the same with ours, or managed after the same manner. For thereof *Dioscorides* made his noble Unguent. And Cinnamon was so highly valued by Princes, that *Cleopatra* carried it unto her Sepulchre with her Jewels; which was also kept in wooden Boxes among the rarities of Kings: and was of such a lasting nature, that at his composing of Treacle for the Emperour *Severus*, *Galen* made use of some which had been laid up by *Adrianus*.

11. That

11. That the Prodigal Son desired *to eat of Husks* given unto Swine, will hardly pass in your apprehension for the Husks of Pease, Beans, or such edulious Pulses; as well understanding that the textual word Κεράτιον or *Ceration*, properly intendeth the Fruit of the *Siliqua* Tree so common in *Syria*, and fed upon by Men and Beasts; called also by some the Fruit of the Locust Tree, and *Panis Sancti Johannis*, as conceiving it to have been part of the Diet of the *Baptist* in the Desart. The Tree and Fruit is not onely common in *Syria* and the Eastern parts, but also well known in *Apuglia*, and the Kingdom of *Naples*, growing along the *Via Appia*, from *Fundi* unto *Mola*; the hard Cods or Husks making a rattling noise in windy weather, by beating against one another: called by the Italians *Carobbe* or *Carobbole*, and by the French *Carouges*. With the sweet Pulp hereof some conceive that the Indians preserve Ginger, Mirabolans and Nutmegs. Of the same (as *Pliny* delivers) the Ancients made one kind of Wine, strongly expressing the Juice thereof; and so they might after give the expressed and less usefull part of the Cods, and remaining Pulp unto their Swine: which being no gustless or unsatisfying Offal, might be well desired by the Prodigal in his hunger. *Husks eaten by the Prodigal.* Luke 15. 16.

12. No

Cucumbers, &c. of Ægypt.

12. No marvel it is that the Israelites having lived long in a well watred Country, and been acquainted with the noble Water of *Nilus*, should complain for Water in the dry and barren Wilderness. More remarkable it seems that they should extoll and linger after the Cucumbers and Leeks, Onions and Garlick in *Ægypt*: wherein notwithstanding lies a pertinent expression of the Diet of that Country in ancient times, even as high as the building of the Pyramids, when *Herodotus* delivereth, that so many Talents were spent in Onions and Garlick, for the Food of Labourers and Artificers; and is also answerable unto their present plentifull Diet in Cucumbers, and the great varieties thereof, as testified by *Prosper Alpinus*, who spent many years in *Ægypt*.

Forbidden Fruit. Gen. 2. 17, &c.

13. What Fruit that was which our first Parents tasted in Paradise, from the disputes of learned men seems yet indeterminable. More clear it is that they cover'd their nakedness or secret parts with Figg Leaves; which when I reade, I cannot but call to mind the several considerations which Antiquity had of the Figg Tree, in reference unto those parts, particularly how Figg Leaves by sundry Authours are described to have some resemblance unto the Genitals, and so were aptly formed for

for such contection of those parts; how also in that famous Statua of *Praxiteles*, concerning *Alexander* and *Bucephalus*, the Secret Parts are veil'd with Figg Leaves; how this Tree was sacred unto *Priapus*, and how the Diseases of the Secret Parts have derived their Name from Figgs.

Balsam. Oil. Luke 10. 34.

14. That the good Samaritan coming from *Jericho* used any of the Judean Balsam upon the wounded Traveller, is not to be made out, and we are unwilling to disparage his charitable Surgery in pouring Oil into a green Wound; and therefore when 'tis said he used Oil and Wine, may rather conceive that he made an *Oinelæum* or medicine of Oil and Wine beaten up and mixed together, which was no improper Medicine, and is an Art now lately studied by some so to incorporate Wine and Oil that they may lastingly hold together, which some pretend to have, and call it *Oleum Samaritanum*, or Samaritans Oil.

Pulse of Daniel. Dan. 1. 12.

15. When *Daniel* would not pollute himself with the Diet of the Babylonians, he probably declined Pagan commensation, or to eat of Meats forbidden to the Jews, though common at their Tables, or so much as to taste of their Gentile Immolations, and Sacrifices abominable unto his Palate.

But

But when 'tis said that he made choice of the Diet of Pulse and Water, whether he strictly confined unto a leguminous Food, according to the Vulgar Translation, some doubt may be raised, from the original word *Zeragnim*, which signifies *Seminalia*, and is so set down in the Margin of *Arias Montanus*; and the Greek word *Spermata*, generally expressing Seeds, may signifie any edulious or cerealious Grains besides ὄσπρια or leguminous Seeds.

Yet if he strictly made choice of a leguminous Food, and Water instead of his portion from the King's Table, he handsomely declined the Diet which might have been put upon him, and particularly that which was called the *Potibasis* of the King, which as *Athenæus* informeth implied the Bread of the King, made of Barley, and Wheat, and the Wine of *Cyprus*, which he drank in an oval Cup. And therefore distinctly from that he chose plain Fare of Water, and the gross Diet of Pulse, and that perhaps not made into Bread, but parched, and tempered with Water.

Now that herein (beside the special benediction of God) he made choice of no improper Diet to keep himself fair and plump and so to excuse the Eunuch his Keeper, Physicians will not deny, who acknow-

acknowledge a very nutritive and impinguating faculty in Pulſes, in leguminous Food, and in ſeveral ſorts of Grains and Corns, is not like to be doubted by ſuch who conſider that this was probably a great part of the Food of our Forefathers before the Floud, the Diet alſo of *Jacob:* and that the Romans (called therefore *Pultifagi*) fed much on Pulſe for ſix hundred years; that they had no Bakers for that time: and their Piſtours were ſuch as, before the uſe of Mills, beat out and cleanſed their Corn. As alſo that the Athletick Diet was of Pulſe, *Alphiton*, *Maza*, Barley and Water; whereby they were advantaged ſometimes to an exquiſite ſtate of health, and ſuch as was not without danger. And therefore (though *Daniel* were no Eunuch, and of a more fatning and thriving temper, as ſome have phancied, yet) was he by this kind of Diet, ſufficiently maintained in a fair and carnous ſtate of Body, and accordingly his Picture not improperly drawn, that is, not meagre and lean, like *Jeremy's*, but plump and fair, anſwerable to the moſt authentick draught of the *Vatican*, and the late German *Luther's* Bible.

The Cynicks in *Athenæus* make iterated Courſes of Lentils, and prefer that Diet before the luxury of *Seleucus*. The

present Ægyptians, who are observed by *Alpinus* to be the fattest Nation, and Men to have Breasts like Women, owe much, as he conceiveth, unto the Water of *Nile*, and their Diet of Rice, Pease, Lentils and white Cicers. The Pulse-eating Cynicks and Stoicks, are all very long livers in *Laertius*. And *Daniel* must not be accounted of few years, who, being carried away Captive in the Reign of *Joachim*, by King *Nebuchadnezzar*, lived, by Scripture account, unto the first year of *Cyrus*.

Jacob's *Rods.* Gen. 30. 31.

16. *And Jacob took Rods of green Poplar, and of the Hazel and the Chesnut Tree, and pilled white streaks in them, and made the white appear which was in the Rods*, &c. Men multiply the Philosophy of *Jacob*, who, beside the benediction of God, and the powerfull effects of imagination, raised in the Goats and Sheep from pilled and party-coloured objects, conceive that he chose out these particular Plants above any other, because he understood they had a particular virtue unto the intended effects, according unto the conception of * *Georgius Venetus*.

* G. Venetus *Problem.* 200.

Whereto you will hardly assent, at least till you be better satisfied and assured concerning the true species of the Plants intended in the Text, or find a clearer consent and uniformity in the

Transl-

Translation: For what we render Poplar, Hazel and Chesnut, the Greek translateth *Virgam styracinam, nucinam, plataninam,* which some also render a Pomegranate: and so observing this variety of interpretations concerning common and known Plants among us, you may more reasonably doubt, with what propriety or assurance others less known be sometimes rendred unto us.

17. Whether in the Sermon of the Mount, the *Lilies of the Field* did point at the proper Lilies, or whether those Flowers grew wild in the place where our Saviour preached, some doubt may be made: because Κρίνον the word in that place is accounted of the same signification with Λείριον, and that in *Homer* is taken for all manner of specious Flowers: so received by *Eustachius*, *Hesychius*, and the Scholiast upon *Apollonius Rhodius*, Καὶ δόλως τὰ ἄνθη λείρια λέγεται. And Κρίνον is also received in the same latitude, not signifying onely Lilies, but applied unto Daffodils, Hyacinths, Iris's, and the Flowers of *Colocynthis*. *Lilies of the Field.* Matt. 6. 28.

Under the like latitude of acception, are many expressions in the *Canticles* to be received. And when it is said *he feedeth among the Lilies*, therein may be also implied other specious Flowers, not ex-

cluding the proper Lilies. But in that expreſſion, *the Lilies drop forth Myrrhe*, neither proper Lilies nor proper Myrrhe can be apprehended, the one not proceeding from the other, but may be received in a Metaphorical ſenſe: and in ſome latitude may be alſo made out from the roſcid and honey drops obſervable in the Flowers of Martagon, and inverted flowred Lilies, and, 'tis like, is the ſtanding ſweet Dew on the white eyes of the Crown Imperial, now common among us.

And the proper Lily may be intended in that expreſſion of 1 *Kings* 7. that the brazen Sea was of the thickneſs of a hand breadth, and the brim like a Lily. For the figure of that Flower being round at the bottom, and ſomewhat repandous, or inverted at the top, doth handſomely illuſtrate the compariſon.

Cant 2. But that the Lily of the Valley, mention'd in the *Canticles*, *I am the Roſe of Sharon, and the Lily of the Valleys*, is that Vegetable which paſſeth under the ſame name with us, that is *Lilium convallium*, or the *May* Lily, you will more hardly believe, who know with what inſatisfaction the moſt learned Botaniſts, reduce that Plant unto any deſcribed by the Ancients; that *Anguillara* will have it to be the *Oenanthe* of *Athenæus*, *Cordus* the *Pothos* of *Theo-*

Theophraſtus; and *Lobelius* that the Greeks had not deſcribed it; who find not ſix Leaves in the Flower agreeably to all Lilies, but onely ſix ſmall diviſions in the Flower, who find it alſo to have a ſingle, and no bulbous Root, nor Leaves ſhooting about the bottom, nor the Stalk round, but angular. And that the learned *Bauhinus* hath not placed it in the Claſſis of Lilies, but nervifolious Plants.

18. *Doth he not caſt abroad the Fitches, and ſcatter the Cummin Seed, and caſt in the principal Wheat, and the appointed Barley, and the Rye in their place:* Herein though the ſenſe may hold under the names aſſigned, yet is it not ſo eaſie to determine the particular Seeds and Grains, where the obſcure original cauſeth ſuch differing Tranſlations. For in the Vulgar we meet with *Milium* and Gith, which our Tranſlation declineth, placing Fitches for Gith, and Rye for *Milium* or Millet, which notwithſtanding is retained by the Dutch. *Fitches, Cummin, &c. in Iſa. 28. 25.*

That it might be *Melanthium*, *Nigella*, or Gith, may be allowably apprehended, from the frequent uſe of the Seed thereof among the Jews and other Nations, as alſo from the Tranſlation of *Tremellius*; and the Original implying a black Seed, which is leſs than Cummin, as, out of

Aben Ezra, *Buxtorfius* hath expounded it.

But whereas *Milium* or Κέγχρος of the Septuagint is by ours rendred Rye, there is little similitude or affinity between those Grains; For *Milium* is more agreeable unto *Spelta* or Espaut, as the Dutch and others still render it.

That we meet so often with Cummin Seed in many parts of Scripture in reference unto *Judæa*, a Seed so abominable at present unto our Palates and Nostrils, will not seem strange unto any who consider the frequent use thereof among the Ancients, not onely in medical but dietetical use and practice: For their Dishes were filled therewith, and the noblest festival preparations in *Apicius* were not without it: And even in the *Polenta*, and parched Corn, the old Diet of the Romans, (as *Pliny* recordeth) unto every Measure they mixed a small proportion of Lin-seed and Cummin-seed.

And so Cummin is justly set down among things of vulgar and common use, when it is said in *Matthew* 23. v. 23. *You pay Tithe of Mint, Annise and Cummin:* but how to make out the translation of Annise we are still to seek, there being no word in that Text which properly signifieth Annise: the Original being Ἄνηθον, which the Latins call *Anethum*, and is properly englished Dill. That

That among many expreſſions, alluſions and illuſtrations made in Scripture from Corns, there is no mention made of Oats, ſo uſefull a Grain among us, will not ſeem very ſtrange unto you, till you can clearly diſcover that it was a Grain of ordinary uſe in thoſe parts; who may alſo find that *Theophraſtus*, who is large about other Grains, delivers very little of it. That *Dioſcorides* is alſo very ſhort therein. And *Galen* delivers that it was of ſome uſe in *Aſia minor*, eſpecially in *Myſia*, and that rather for Beaſts than Men: And *Pliny* affirmeth that the *Pulticula* thereof was moſt in uſe among the Germans. Yet that the Jews were not without all uſe of this Grain ſeems confirmable from the Rabbinical account, who reckon five Grains liable unto their Offerings, whereof the Cake preſented might be made; that is, Wheat, Oats, Rye, and two ſorts of Barley.

19. Why the Diſciples being hungry pluck'd the Ears of Corn, it ſeems ſtrange to us, who obſerve that men half ſtarved betake not themſelves to ſuch ſupply; except we conſider the ancient Diet of *Alphiton* and *Polenta*, the Meal of dried and parched Corn, or that which was Ὠμήλυσις, or Meal of crude and unparched Corn, wherewith they being well acquain-

Ears of corn. Matt. 12. 1.

ted, might hope for ſome ſatisfaction from the Corn yet in the Husk; that is, from the nouriſhing pulp or mealy part within it.

Stubble of Ægypt. Exod. 5. 7, &c.

20. The inhumane oppreſſion of the Ægyptian Task-maſters, who, not content with the common tale of Brick, took alſo from the Children of Iſrael their allowance of *Straw*, and forced them to gather *Stubble* where they could find it, will be more nearly apprehended, if we conſider how hard it was to acquire any quantity of Stubble in *Ægypt*, where the Stalk of Corn was ſo ſhort, that to acquire an ordinary meaſure, it required more than ordinary labour; as is diſcoverable from that account, which * *Pliny* hath happily left unto us. In the Corn gather'd in *Ægypt* the Straw is never a Cubit long: becauſe the Seed lieth very ſhallow, and hath no other nouriſhment than from the Mudd and Slime left by the River; For under it is nothing but Sand and Gravel.

* *Lib.* 18. *Nat. Hiſt.*

So that the expreſſion of Scripture is more Emphatical than is commonly apprehended, when 'tis ſaid, *The people were ſcattered abroad through all the Land of Ægypt to gather Stubble inſtead of Straw.* For the Stubble being very ſhort, the acquiſt was difficult; a few Fields afforded it not, and they were fain to wander far

far to obtain a sufficient quantity of it.

21. It is said in the *Song of Solomon*, that *the Vines with the tender Grape give a good smell.* That the Flowers of the Vine should be Emphatically noted to give a pleasant smell, seems hard unto our Northern Nostrils, which discover not such Odours, and smell them not in full Vineyards; whereas in hot Regions, and more spread and digested Flowers, a sweet savour may be allowed, denotable from several humane expressions, and the practice of the Ancients, in putting the dried Flowers of the Vine into new Wine to give it a pure and flosculous race or spirit, which Wine was therefore called Οἰνάνθινον, allowing unto every *Cadus* two pounds of dried Flowers. *Flowers of the Vine.* Cant. 2. 13.

And, therefore, the Vine flowering but in the Spring, it cannot but seem an impertinent objection of the Jews, that the Apostles were *full of new Wine* at *Pentecost* when it was not to be found. Wherefore we may rather conceive that the word * Γλεῦκος in that place implied not *new Wine* or *Must*, but some generous strong and sweet Wine, wherein more especially lay the power of inebriation. * Acts 2. 13.

But if it be to be taken for some kind of *Must*, it might be some kind of Ἀειγλεῦκος, or long-lasting *Must*, which might be had

had at any time of the year, and which, as *Pliny* delivereth, they made by hindring, and keeping the *Must* from fermentation or working, and so it kept soft and sweet for no small time after.

The Olive Leaf in Gen. 8. 11.

22. When the *Dove*, sent out of the Ark, return'd with *a green Olive Leaf*, according to the Original: how the Leaf, after ten Months, and under water, should still maintain a verdure or greenness, need not much amuse the Reader, if we consider that the Olive Tree is Ἀείφυλλον, or continually green; that the Leaves are of a bitter taste, and of a fast and lasting substance. Since we also find fresh and green Leaves among the Olives which we receive from remote Countries; and since the Plants at the bottom of the Sea, and on the sides of Rocks, maintain a deep and fresh verdure.

How the Tree should stand so long in the Deluge under Water, may partly be allowed from the uncertain determination of the Flows and Currents of that time, and the qualification of the saltness of the Sea, by the admixture of fresh Water, when the whole watery Element was together.

* Theophrast. *Hist. Lib.* 4. *Cap.* 7, 8. † Plin. *lib.* 13. *cap. ultimo.*

And it may be signally illustrated from the like examples in * *Theophrastus* and † *Pliny* in words to this effect: Even the Sea

Sea affordeth Shrubs and Trees; In the red Sea whole Woods do live, namely of Bays and Olives bearing Fruit. The Souldiers of *Alexander*, who sailed into *India*, made report, that the Tides were so high in some Islands, that they overflowed, and covered the Woods, as high as Plane and Poplar Trees. The lower sort wholly, the greater all but the tops, whereto the Mariners fastned their Vessels at high Waters, and at the root in the Ebb; That the Leaves of these Sea Trees while under water looked green, but taken out presently dried with the heat of the Sun. The like is delivered by *Theophrastus*, that some Oaks do grow and bear Acrons under the Sea.

23. *The Kingdom of Heaven is like to a grain of Mustard-seed, which a Man took and sowed in his Field, which indeed is the least of all Seeds; but when 'tis grown is the greatest among Herbs, and becometh a Tree, so that the Birds of the Air come and lodge in the Branches thereof.* *Grain of Mustard-seed in S.* Matt. 13. 31, 32.

Luke 13. 19. *It is like a grain of Mustard-seed, which a Man took and cast it into his Garden, and it waxed a great Tree, and the Fowls of the Air lodged in the Branches thereof.*

This expression by a grain of Mustard-seed, will not seem so strange unto you, who

who well conſider it. That it is ſimply the leaſt of Seeds, you cannot apprehend, if you have beheld the Seeds of *Rapunculus*, Marjorane, Tobacco, and the ſmalleſt Seed of *Lunaria*.

But you may well underſtand it to be the ſmalleſt Seed among Herbs which produce ſo big a Plant, or the leaſt of herbal Plants, which ariſe unto ſuch a proportion, implied in the expreſſion; *the ſmalleſt of Seeds*, and *becometh the greateſt of Herbs*.

And you may alſo grant that it is the ſmalleſt of Seeds of Plants apt to δενδρίζειν, *arboreſcere*, *fruticeſcere*, or to grow unto a ligneous ſubſtance, and from an herby and oleraceous Vegetable, to become a kind of Tree, and to be accounted among the *Dendrolachana*, or *Arboroleracea*; as upon ſtrong Seed, Culture and good Ground, is obſervable in ſome Cabbages, Mallows, and many more, and therefore expreſſed by γίνεται τὸ δένδρον, and γίνεται εἰς τὸ δένδρον, it becometh a Tree, or *arboreſcit*, as *Beza* rendreth it.

Nor if warily conſidered doth the expreſſion contain ſuch difficulty. For the Parable may not ground it ſelf upon generals, or imply any or every grain of Muſtard, but point at ſuch a grain as from its fertile ſpirit, and other concurrent advantages,

vantages, hath the ſucceſs to become arboreous, ſhoot into ſuch a magnitude, and acquire the like tallneſs. And unto ſuch a Grain the Kingdom of Heaven is likened which from ſuch ſlender beginnings ſhall find ſuch increaſe and grandeur.

The expreſſion alſo that it might grow into ſuch dimenſions that Birds might lodge in the Branches thereof, may be literally conceived; if we allow the luxuriancy of Plants in *Judæa*, above our Northern Regions; If we accept of but half the Story taken notice of by *Tremellius*, from the *Jeruſalem Talmud*, of a Muſtard Tree that was to be climbed like a Figg Tree; and of another, under whoſe ſhade a Potter daily wrought: and it may ſomewhat abate our doubts, if we take in the advertiſement of *Herodotus* concerning leſſer Plants of *Milium* and *Seſamum* in the Babylonian Soil: *Milium ac Seſamum in proceritatem inſtar arborum creſcere, etſi mihi compertum, tamen memorare ſuperſedeo, probè ſciens eis qui nunquam Babyloniam regionem adierunt perquam incredibile viſum iri.* We may likewiſe conſider that the word κατασκηνῶσαι doth not neceſſarily ſignifie *making a Neſt*, but rather ſitting, rooſting, covering and reſting in the Boughs, according as the ſame word is uſed by the *Septuagint* in other places * as the

* Dan. 4. 9. Pſ. 1.14. 12.

the Vulgar rendreth it in this, *inhabitant*, as our Translation, *lodgeth*, and the Rhemish, *resteth* in the Branches.

The Rod of Aaron. Numb. 17.8.

24. *And it came to pass that on the morrow Moses went into the Tabernacle of witness, and behold the Rod of Aaron for the House of Levi was budded, and brought forth Buds, and bloomed Blossomes, and yielded Almonds.* In the contention of the Tribes and decision of priority and primogeniture of *Aaron*, declared by the Rod, which in a night budded, flowred and brought forth Almonds, you cannot but apprehend a propriety in the Miracle from that species of Tree which leadeth in the Vernal germination of the year, unto all the Classes of Trees; and so apprehend how properly in a night and short space of time the Miracle arose, and somewhat answerable unto its nature the Flowers and Fruit appeared in this precocious Tree, and whose original Name * implies such speedy efflorescence, as in its proper nature flowering in *February*, and shewing its Fruit in *March*.

* Shacher *from* Shachar festinus fuit *or* maturuit.

This consideration of that Tree maketh the expression in *Jeremy* more Emphatical, when 'tis said, *What seest thou? and he said, A Rod of an Almond Tree. Then said the Lord unto me, Thou hast well seen, for I will hasten the Word to perform it.*

Jer. 1. 11.

I will

I will be quick and forward like the Almond Tree, to produce the effects of my word, and haſten to diſplay my judgments upon them.

And we may hereby more eaſily apprehend the expreſſion in *Eccleſiaſtes*; *When the Almond Tree ſhall flouriſh.* That is when the Head, which is the prime part, and firſt ſheweth it ſelf in the world, ſhall grow white, like the Flowers of the Almond Tree, whoſe Fruit, as *Athenæus* delivereth, was firſt called Κέφαλον, or the Head, from ſome reſemblance and covering parts of it. Eccleſ. 12. 5.

How properly the priority was confirmed by a Rod or Staff, and why the Rods and Staffs of the Princes were choſen for this deciſion, Philologiſts will conſider. For theſe were the badges, ſigns and cogniſances of their places, and were a kind of Sceptre in their hands, denoting their ſupereminencies. The Staff of Divinity is ordinarily deſcribed in the hands of Gods and Goddeſſes in old draughts. Trojan and Grecian Princes were not without the like, whereof the Shoulders of *Therſites* felt from the hands of *Ulyſſes*. *Achilles* in *Homer*, as by a deſperate Oath, ſwears by his wooden Sceptre, which ſhould never bud nor bear Leaves again; which ſeeming the greateſt impoſſibility to him,

advan-

advanceth the Miracle of *Aaron's* Rod. And if it could be well made out that *Homer* had ſeen the Books of *Moſes*, in that expreſſion of *Achilles*, he might allude unto this Miracle.

That power which propoſed the experiment by Bloſſomes in the Rod, added alſo the Fruit of Almonds; the Text not ſtrictly making out the Leaves, and ſo omitting the middle germination: the Leaves properly coming after the Flowers, and before the Almonds. And therefore if you have well peruſed Medals, you cannot but obſerve how in the impreſs of many Shekels, which paſs among us by the name of the *Jeruſalem* Shekels, the Rod of *Aaron* is improperly laden with many Leaves; whereas that which is ſhewn under the name of the Samaritan Shekel ſeems moſt conformable unto the Text, which deſcribeth the Fruit without Leaves.

The Vine in Gen. 49. 11.

25. *Binding his Foal unto the Vine, and his Aſſes Colt unto the choice Vine.*

That Vines, which are commonly ſupported, ſhould grow ſo large and bulky, as to be fit to faſten their Juments, and Beaſts of labour unto them, may ſeem a hard expreſſion unto many: which notwithſtanding may eaſily be admitted, if we conſider the account of *Pliny*, that in many places out of *Italy* Vines do grow with-

without any ſtay or ſupport: nor will it be otherwiſe conceived of luſty Vines, if we call to mind how the ſame * Authour delivereth, that the *Statua* of *Jupiter* was made out of a Vine; and that out of one ſingle Cyprian Vine a Scale or Ladder was made that reached unto the Roof of the Temple of *Diana* at *Epheſus*. * Plin. *lib.* 14.

26. *I was exalted as a Palm Tree in Engaddi, and as a Roſe Plant in Jericho.* That the Roſe of *Jericho*, or that Plant which paſſeth among us under that denomination, was ſignified in this Text, you are not like to apprehend with ſome, who alſo name it the *Roſe of S. Mary*, and deliver, that it openeth the Branches, and Flowers upon the Eve of our Saviour's Nativity: But rather conceive it ſome proper kind of Roſe, which thrived and proſpered in *Jericho* more than in the neighbour Countries. For our Roſe of *Jericho* is a very low and hard Plant, a few inches above the ground; one whereof brought from *Judæa* I have kept by me many years, nothing reſembling a Roſe Tree, either in Flowers, Branches, Leaves or Gorwth; and ſo, improper to anſwer the Emphatical word of exaltation in the Text: growing not onely about *Jericho*, but other parts of *Judæa* and *Arabia*, as *Bellonius* hath obſerved: which being a *Roſe of* Jericho. Ecclus. 24. 14.

drie and ligneous Plant, is preserved many years, and though crumpled and furdled up, yet, if infused in Water, will swell and display its parts.

Turpentine Tree in Eccl. 24. 16.

27. *Quasi Terebinthus extendi ramos*, when it is said in the same Chapter, *as a Turpentine Tree have I stretched out my Branches:* it will not seem strange unto such as have either seen that Tree, or examined its description: For it is a Plant that widely displayeth its Branches: And though in some European Countries it be but of a low and fruticeous growth, yet *Pliny* * observeth that it is great in *Syria*, and so allowably, or at least not improperly mentioned in the expression of †*Hosea* according to the Vulgar Translation. *Super capita montium sacrificant*, &c. *sub quercu, populo & terebintho, quoniam bona est umbra ejus.* And this diffusion and spreading of its Branches, hath afforded the Proverb of *Terebintho stultior*, applicable unto arrogant or boasting persons, who spread and display their own acts, as *Erasmus* hath observed.

* Terebinthus in Macedonia fruticat, in Syria, magna est. *Lib.* 13. Plin.

† Hosea. 4. 13.

Pomegranate in 1 Sam. 14. 2.

28. It is said in our Translation. *Saul tarried in the uppermost parts of Gibeah, under a Pomegranate Tree which is in Migron: and the people which were with him were about six hundred men.* And when it is said in some Latin Translations, *Saul mora-*

morabatur fixo tentorio sub Malogranato, you will not be ready to take it in the common literal sense, who know that a Pomegranate Tree is but low of growth, and very unfit to pitch a Tent under it; and may rather apprehend it as the name of a place, or the Rock of *Rimmon*, or Pomegranate; so named from Pomegranates which grew there, and which many think to have been the same place mentioned in * *Judges*.

* Judges 20. 45, 47. *Ch.* 21. 13.

29. It is said in the Book of *Wisedom*, *Where water stood before, drie land appeared, and out of the red Sea a way appeared without impediment, and out of the violent streams a green Field*; or as the Latin renders it, *Campus germinans de profundo*: whereby it seems implied that the Israelites passed over a green Field at the bottom of the Sea: and though most would have this but a Metaphorical expression, yet may it be literally tolerable; and so may be safely apprehended by those that sensibly know what great number of Vegetables (as the several varieties of *Alga's*, *Sea Lettuce*, *Phasganium*, *Conferua*, *Caulis Marina*, *Abies*, *Erica*, *Tamarice*, divers sorts of *Muscus*, *Fucus*, *Quercus Marina* and *Corallins*) are found at the bottom of the Sea. Since it is also now well known, that the Western Ocean, for many degrees,

A Green Field in Wisd. 19. 7.

is covered with *Sargasso* or *Lenticula Marina*, and found to arise from the bottom of that Sea; since, upon the coast of *Provence* by the Isles of *Eres*, there is a part of the *Mediterranean Sea*, called *la Prery*, or the *Meadowy Sea*, from the bottom thereof so plentifully covered with Plants: since vast heaps of Weeds are found in the Bellies of some Whales taken in the Northern Ocean, and at a great distance from the Shore: And since the providence of Nature hath provided this shelter for minor Fishes; both for their spawn, and safety of their young ones. And this might be more peculiarly allowed to be spoken of the Red Sea, since the Hebrews named it *Suph*, or the *Weedy Sea:* and, also, seeing *Theophrastus* and *Pliny*, observing the growth of Vegetables under water, have made their chief illustrations from those in the Red Sea.

Sycamore. 30. You will readily discover how widely they are mistaken, who accept the Sycamore mention'd in several parts of Scripture for the Sycamore, or Tree of that denomination, with us: which is properly but one kind or difference of *Acer*, and bears no Fruit with any resemblance unto a Figg.

But you will rather, thereby, apprehend the true and genuine Sycamore, or

Sycami-

Sycaminus, which is a ſtranger in our parts. A Tree (according to the deſcription of *Theophraſtus*, *Dioſcorides* and *Galen*) reſembling a Mulberry Tree in the Leaf, but in the Fruit a Figg; which it produceth not in the Twiggs but in the Trunck or greater Branches, anſwerable to the Sycamore of *Ægypt*, the Ægyptian Figg or Giamez of the Arabians, deſcribed by *Proſper Alpinus*, with a Leaf ſomewhat broader than a Mulberry, and in its Fruit like a Figg. Inſomuch that ſome have fancied it to have had its firſt production from a Figg Tree grafted on a Mulberry.

It is a Tree common in *Judæa*, whereof they made frequent uſe in Buildings; and ſo underſtood, it explaineth that expreſſion in * *Iſaiah*: *Sycamori exciſi ſunt, Cedros ſubſtituemus. The Bricks are fallen down, we will build with hewen Stones: The Sycamores are cut down, but we will change them into Cedars.* * Iſa. 9. 10.

It is a broad ſpreading Tree, not onely fit for Walks, Groves and Shade, but alſo affording profit. And therefore it is ſaid that King † *David* appointed *Baalhanan* to be over his Olive Trees and Sycamores, which were in great plenty; and it is accordingly delivered, ‖ that *Solomon made Cedars to be as the Sycamore Trees* † 1 Chron. 27. 28. ‖ 1 King. 10. 27.

that are in the Vale for abundance. That is, he planted many, though they did not come to perfection in his days.

And as it grew plentifully about the Plains, so was the Fruit good for Food; and, as *Bellonius* and late accounts deliver, very refreshing unto Travellers in those hot and drie Countries: whereby the expression of * *Amos* becomes more intelligible, when he said he was *an Herdsman, and a gatherer of Sycamore Fruit.* And the expression of † *David* also becomes more Emphatical; *He destroyed their Vines with Hail, and their Sycamore Trees with Frost.* That is, their *Sicmoth* in the Original, a word in the sound not far from the Sycamore.

* Amos 7.14.

† Psal. 78. 47.

Thus when it is said, || *If ye had Faith as a grain of Mustard-seed, ye might say unto this Sycamine Tree, Be thou plucked up by the roots, and be thou placed in the Sea, and it should obey you:* it might be more significantly spoken of this Sycamore; this being described to be *Arbor vasta,* a large and well rooted Tree, whose removal was more difficult than many others. And so the instance in that Text, is very properly made in the Sycamore Tree, one of the largest and less removable Trees among them. A Tree so lasting and well rooted, that the Sycamore which *Zacheus* ascen-

|| Luk. 17. 6.

aſcended, is ſtill ſhewn in *Judæa* unto Travellers; as alſo the hollow Sycamore at *Maturæa* in *Ægypt*, where the bleſſed Virgin is ſaid to have remained: which though it reliſheth of the Legend, yet it plainly declareth what opinion they had of the laſting condition of that Tree, to countenance the Tradition; for which they might not be without ſome experience, ſince the learned deſcriber of the * *Pyramides* obſerveth, that the old Ægyptians made Coffins of this Wood, which he found yet freſh and undecayed among divers of their Mummies.

* D. Greaves.

And thus, alſo, when *Zacheus* climbed up into a Sycamore above any other Tree, this being a large and fair one, it cannot be denied that he made choice of a proper and advantageous Tree to look down upon our Saviour.

31. Whether the expreſſion of our Saviour in the Parable of the Sower, and the increaſe of the Seed *unto thirty, ſixty and a hundred fold*, had any reference unto the ages of Believers, and meaſures of their Faith, as Children, Young and Old Perſons, as to beginners, well advanced and ſtrongly confirmed Chriſtians, as learned men have hinted; or whether in this progreſſional aſſent there were any latent Myſteries, as the myſtical Interpreters of

Increaſe of Seed 100. *fold in* Matt. 13. 23.

Numbers may apprehend, I pretend not to determine.

But, how this multiplication may well be conceived, and in what way apprehended, and that this centeſſimal increaſe is not naturally ſtrange, you that are no ſtranger in Agriculture, old and new, are not like to make great doubt.

That every Grain ſhould produce an Ear affording an hundred Grains, is not like to be their conjecture who behold the growth of Corn in our Fields, wherein a common Grain doth produce far leſs in number. For Barley conſiſting but of two *Verſus* or Rows, ſeldom exceedeth twenty Grains, that is, ten upon each Στοῖχος, or Row; Rye, of a ſquare figure, is very fruitfull at forty: Wheat, beſides the *Frit* and *Uruncus*, or imperfect Grains of the ſmall Husks at the top and bottom of the Ear, is fruitfull at ten treble *Glumæ* or Husks in a Row, each containing but three Grains in breadth, if the middle Grain arriveth at all to perfection; and ſo maketh up threeſcore Grains in both ſides.

Yet even this centeſſimal fructification may be admitted in ſome ſorts of *Cerealia*, and Grains from one Ear: if we take in the *Triticum centigranum*, or *fertiliſſimum Plinii*, Indian Wheat, and *Panicum*; which,

which, in every Ear, containeth hundreds of Grains.

But this increaſe may eaſily be conceived of Grains in their total multiplication, in good and fertile ground, ſince, if every Grain of Wheat produceth but three Ears, the increaſe will ariſe above that number. Nor are we without examples of ſome grounds which have produced many more Ears, and above this centeſſimal increaſe: As *Pliny* hath left recorded of the *Byzacian* Field in *Africa*. *Miſit ex eo loco Procurator ex uno quadraginta minus germina. Miſit & Neroni pariter tercentum quadraginta ſtipulos, ex uno grano. Cum centeſſimos quidem Leontini Siciliæ campi fundunt, aliique, & tota Bætica, & imprimis Ægyptus.* And even in our own Country, from one Grain of Wheat ſowed in a Garden, I have numbred many more than an hundred.

And though many Grains are commonly loſt which come not to ſprouting or earing, yet the ſame is alſo verified in meaſure; as that one Buſhel ſhould produce a hundred, as is exemplified by the Corn in *Gerar*; * *Then Iſaac ſowed in that Land, and received in that year an hundred fold.* That is, as the Chaldee explaineth it, *a hundred for one*, when he meaſured it. And this *Pliny* ſeems to intend, when he ſaith * Gen. 26. 12.

saith of the fertile Byzacian Territory before mentioned, *Ex uno centeni quinquaginta modii redduntur.* And may be favourably apprehended of the fertility of some grounds in *Poland*; wherein, after the account of *Gaguinus*, from Rye sowed in *August*, come thirty or forty Ears, and a Man on Horseback can scarce look over it. In the Sabbatical Crop of *Judæa*, there must be admitted a large increase, and probably not short of this centessimal multiplication: For it supplied part of the sixth year, the whole seventh, and eighth untill the Harvest of that year.

The *seven years of plenty in Ægypt* must be of high increase; when, by storing up but the fifth part, they supplied the whole Land, and many of their neighbours after: for it is said, * the Famine was in all the Land about them. And therefore though the causes of the Dearth in *Ægypt* be made out from the defect of the overflow of *Nilus*, according to the Dream of *Pharaoh*; yet was that no cause of the scarcity in the Land of *Canaan*, which may rather be ascribed to the want of the former and latter rains, for some succeeding years; if their Famine held time and duration with that of *Ægypt*; as may be probably gather'd from that expression of *Joseph*, † *Come down unto me*

* Gen. 41. 56.

† Gen. 45. 9, 11.

[*into*

[into Ægypt] and tarry not, and there will I nouriſh you: (for yet there are five years of Famine) leſt thou and thy Houſhold, and all that thou haſt come to poverty.

How they preſerved their Corn ſo long in *Ægypt* may ſeem hard unto Northern and moiſt Climates, except we conſider the many ways of preſervation practiſed by antiquity, and alſo take in that handſome account of *Pliny*; What Corn ſoever is laid up in the Ear, it taketh no harm keep it as long as you will; although the beſt and moſt aſſured way to keep Corn is in Caves and Vaults under ground, according to the practice of *Cappadocia* and *Thracia*.

In *Ægypt* and *Mauritania* above all things they look to this, that their Granaries ſtand on high ground; and how drie ſo ever their Floor be, they lay a courſe of Chaff betwixt it and the ground. Beſides, they put up their Corn in Granaries and Binns together with the Ear. And *Varro* delivereth that Wheat laid up in that manner will laſt fifty years; Millet an hundred; and Beans ſo conſerved in a Cave of *Ambracia*, were known to laſt an hundred and twenty years; that is, from the time of King *Pyrrhus*, unto the Pyratick War under the conduct of *Pompey*.

More

More ſtrange it may ſeem how, after ſeven years, the Grains conſerved ſhould be fruitfull for a new production. For it is ſaid that *Joſeph delivered Seed unto the Ægyptians, to ſow their Land for the eighth year:* and Corn after ſeven years is like to afford little or no production, according to *Theophraſtus*; * *Ad Sementem ſemen anniculum optimum putatur, binum deterius & trinum; ultra ſterile fermè eſt, quanquam ad uſum cibarium idoneum.*

* Theoph. *Hiſt. l. 8.*

Yet ſince, from former exemplifications, Corn may be made to laſt ſo long, the fructifying power may well be conceived to laſt in ſome good proportion, according to the region and place of its conſervation, as the ſame *Theophraſtus* hath obſerved, and left a notable example from *Cappadocia*, where Corn might be kept ſixty years, and remain fertile at forty; according to his expreſſion thus tranſlated; *In Cappadociæ loco quodam petra dicto, triticum ad quadraginta annos fœcundum eſt, & ad ſementem percommodum durare proditum eſt, ſexagenos aut ſeptuagenos ad uſum cibarium ſervari poſſe idoneum.* The ſituation of that Conſervatory, was, as he delivereth, ὑψηλὸν, εὔπνευν, εὔαυρον, *high, airy and expoſed to ſeveral favourable winds.* And upon ſuch conſideration of winds and ventilation, ſome conceive the Ægyptian Granaries

naries were made open, the Country being free from rain. Howſoever it was, that contrivance could not be without ſome hazard: * for the great Miſts and Dews of that Country might diſpoſe the Corn unto corruption.

* Ægypt ὀμιχλώδης, καὶ δύσπνους. *Vid.* Theophraſtum.

More plainly may they miſtake, who from ſome analogy of name (as if *Pyramid* were derived from Πύρον, *Triticum,*) conceive the Ægyptian Pyramids to have been built for Granaries; or look for any ſettled Monuments about the Deſarts erected for that intention; ſince their Store-houſes were made in the great Towns, according to Scripture expreſſion, † *He gathered up all the Food of ſeven years, which was in the Land of Ægypt, and laid up the Food in the Cities: the Food of the Field which was round about every City, laid he up in the ſame.*

† Gen. 41. 48.

32. *For if thou wert cut out of the Olive Tree, which is wild by nature, and wert grafted, contrary to nature, into a good Olive Tree, how much more ſhall theſe, which be the natural Branches, be grafted into their own Olive Tree?* In which place, how anſwerable to the Doctrine of Huſbandry this expreſſion of S. *Paul* is, you will readily apprehend who underſtand the rules of inſition or grafting, and that way of vegetable propagation; wherein that is contrary to nature, or natural rules

Olive Tree in Rom. 11. 24.

which

which Art observeth: *viz.* to make use of a Cyons more ignoble than the Stock, or to graft wild upon domestick and good Plants, according as * *Theophrastus* hath anciently observed, and, making instance in the Olive, hath left this Doctrine unto us; *Urbanum Sylvestribus ut satis Oleastris inserere. Nam si è contrario Sylvestrem in Urbanos severis, etsi differentia quædam erit, tamen* † *bonæ frugis Arbor nunquam profecto reddetur:* which is also agreeable unto our present practice, who graft Pears on Thorns, and Apples upon Crabb Stocks, not using the contrary insition. And when it is said, *How much more shall these, which are the natural Branches, be grafted into their own natural Olive Tree?* this is also agreeable unto the rule of the same Authour; Ἐφι δὲ βελτίων ἐγγενέσμὸς, ὁμοίων εἰς ὅμοια, *Insitio melior est similium in similibus:* For the nearer consanguinity there is between the Cyons and the Stock, the readier comprehension is made, and the nobler fructification. According also unto the later caution of *Laurenbergius*; ‖ *Arbores domesticæ insitioni destinatæ, semper anteponendæ Sylvestribus.* And though the success be good, and may suffice upon Stocks of the same denomination; yet, to be grafted upon their own and Mother Stock, is the neareſt insition: which way, though

* De causis Plant. *Lib.* 1. *Cap.* 7.

† Καλλιγαρπεῖν οὐκ ἔξει.

‖ De horticultura.

though less practised of old, is now much imbraced, and found a notable way for melioration of the Fruit; and much the rather, if the Tree to be grafted on be a good and generous Plant, a good and fair Olive, as the Apostle seems to imply by a peculiar * word scarce to be found elsewhere.

* Καλλιέλαιον. Rom 11. 24.

It must be also considered, that the *Oleaster*, or wild Olive, by cutting, transplanting and the best managery of Art, can be made but to produce such Olives as (*Theophrastus* saith) were particularly named *Phaulia*, that is, but *bad Olives*; and that it was reckon'd among Prodigies, for the *Oleaster* to become an Olive Tree.

And when insition and grafting, in the Text, is applied unto the Olive Tree, it hath an Emphatical sense, very agreeable unto that Tree which is best propagated this way; not at all by surculation, as *Theophrastus* observeth, nor well by Seed, as hath been observed. *Omne semen simile genus perficit, præter oleam, Oleastrum enim generat, hoc est sylvestrem oleam, & non oleam veram.*

" If, therefore, thou Roman and Gen-
" tile Branch, which wert cut from the
" wild Olive, art now, by the signal mer-
" cy of God, beyond the ordinary and
" com-

" commonly expected way, grafted into " the true Olive, the Church of God; if " thou, which neither naturally nor by " humane art canst be made to produce " any good Fruit, and, next to a Miracle, " to be made a true Olive, art now by " the benignity of God grafted into the " proper Olive; how much more shall the " Jew, and natural Branch, be grafted in- " to its genuine and mother Tree, where- " in propinquity of nature is like, so rea- " dily and prosperously, to effect a coali- " tion? And this more especially by the " expressed way of insition or implantati- " on, the Olive being not successfully pro- " pagable by Seed, nor at all by furcula- " tion.

Stork nesting on Firre Trees in Psal. 104. 17.

33. *As for the Stork, the Firre Trees are her House.* This expression, in our Translation, which keeps close to the Original *Chasidah*, is somewhat different from the Greek and Latin Translation; nor agreeable unto common observation, whereby they are known commonly to build upon Chimneys, or the tops of Houses, and high Buildings, which notwithstanding, the common Translation may clearly consist with observation, if we consider that this is commonly affirmed of the black Stork, and take notice of the description of *Ornithologus* in *Aldrovandus*, that

that such Storks are often found in divers parts, and that they do *in Arboribus nidulari, præsertim in abietibus*; Make their Nests on Trees, especially upon Firre Trees. Nor wholly disagreeing unto the practice of the common white Stork, according unto *Varro, nidulantur in agris:* and the concession of *Aldrovandus* that sometimes they build on Trees: and the assertion of * *Bellonius*, that men dress them Nests, and place Cradles upon high Trees, in Marish regions, that Storks may breed upon them: which course some observe for Herns and Cormorants with us. And this building of Storks upon Trees, may be also answerable unto the original and natural way of building of Storks before the political habitations of men, and the raising of Houses and high Buildings; before they were invited by such conveniences and prepared Nests, to relinquish their natural places of nidulation. I say, before or where such advantages are not ready; when Swallows found other places than Chimneys, and Daws found other places than holes in high Fabricks to build in.

* Bellonius *de Avibus.*

34. *And, therefore, Israel said carry down the man a present, a little Balm, a little Honey, and Myrrhe, Nuts and Almonds.* Now whether this, which

Balm, in Gen. 43. 11.

Jacob sent, were the proper Balsam extolled by humane Writers, you cannot but make some doubt, who find the Greek Translation to be Ῥητίνη, that is, *Resina*, and so may have some suspicion that it might be some pure distillation from the Turpentine Tree, which grows prosperously and plentifully in *Judæa*, and seems so understood by the Arabick; and was indeed esteemed by *Theophrastus* and *Dioscorides*, the chiefest of resinous Bodies, and the word *Resina* Emphatically used for it.

That the Balsam Plant hath grown and prospered in *Judæa* we believe without dispute. For the same is attested by *Theophrastus*, *Pliny*, *Justinus*, and many more; from the commendation that *Galen* affordeth of the Balsam of *Syria*, and the story of *Cleopatra*, that she obtain'd some Plants of Balsam from *Herod* the Great to transplant into *Ægypt*. But whether it was so anciently in *Judæa* as the time of *Jacob*; nay, whether this Plant was here before the time of *Solomon*, that great collectour of Vegetable rarities, some doubt may be made from the account of *Josephus*, that the Queen of *Sheba*, a part of *Arabia*, among presents unto *Solomon*, brought some Plants of the Balsam Tree, as one of the peculiar estimables of her Country. Whe-

Whether this ever had its natural growth, or were an original native Plant of *Judæa*, much more that it was peculiar unto that Country, a greater doubt may arise: while we reade in *Pausanias*, *Strabo* and *Diodorus*, that it grows also in *Arabia*, and find in * *Theophrastus*, that it grew in two Gardens about *Jericho* in *Judæa*. And more especially whiles we seriously consider that notable discourse between *Abdella*, *Abdachim* and *Alpinus*, concluding the natural and original place of this singular Plant to be in *Arabia*, about *Mecha* and *Medina*, where it still plentifully groweth, and Mountains abound therein. From whence it hath been carefully transplanted by the *Basha's* of *Grand Cairo*, into the Garden of *Matarea*; where, when it dies, it is repaired again from those parts of *Arabia*, from whence the *Grand Signior* yearly receiveth a present of Balsam from the *Xeriff* of *Mecha*, still called by the Arabians *Baleſſan*; whence they believe arose the Greek appellation *Balsam*. And since these Balsam-plants are not now to be found in *Judæa*, and though purposely cultivated, are often lost in *Judæa*, but everlastingly live, and naturally renew in *Arabia*; They probably concluded, that those of *Judæa* were foreign and transplanted from these parts.

* Theophrast. l. 9. c. 6.

All which notwithstanding, since the same Plant may grow naturally and spontaneously in several Countries, and either from inward or outward causes be lost in one Region, while it continueth and subsisteth in another, the Balsam Tree might possibly be a native of *Judæa* as well as of *Arabia*; which because *de facto* it cannot be clearly made out, the ancient expressions of Scripture become doubtfull in this point. But since this Plant hath not, for a long time, grown in *Judæa*, and still plentifully prospers in *Arabia*, that which now comes in pretious parcels to us, and still is called the Balsam of *Judæa*, may now surrender its name, and more properly be called the Balsam of *Arabia*.

Barley, Flax, &c. in Exod. 9. 31.

35. *And the Flax and the Barley was smitten; for the Barley was in the Ear, and the Flax was bolled, but the Wheat and the Rye was not smitten, for they were not grown up.* * How the Barley and the Flax should be smitten in the plague of Hail in *Ægypt*, and the Wheat and Rye escape, because they were not yet grown up, may seem strange unto English observers, who call Barley Summer Corn sown so many months after Wheat, and, beside *hordeum Polystichon*, or big Barley, sowe not Barley in the Winter, to anticipate the growth of Wheat.

* Linum foliculos germinavit, ἀνεβλάστησεν, *Septuag.* Serotina, *Lat.* ὄψιμα, *Gr.*

And

And the same may also seem a preposterous expression unto all who do not consider the various Agriculture, and different Husbandry of Nations, and such as was practised in *Ægypt*, and fairly proved to have been also used in *Judæa*, wherein their Barley Harvest was before that of Wheat; as is confirmable from that expression in *Ruth*, that she *came into Bethlehem at the beginning of Barley Harvest*, and staid unto the end of Wheat Harvest; from the death of *Manasses* the Father of *Judith*, Emphatically expressed to have happened in the Wheat Harvest, and more advanced heat of the Sun; and from the custom of the Jews, to offer the Barley Sheaf of the first fruits in *March*, and a Cake of Wheat Flower but at the end of *Pentecost*. Consonant unto the practice of the Ægyptians, who (as *Theophrastus* delivereth) sowed their Barley early in reference to their first Fruits; and also the common rural practice, recorded by the same Authour, *Maturè seritur Triticum, Hordeum, quod etiam maturius seritur*; *Wheat and Barley are sowed early, but Barley earlier of the two.*

Flax was also an early Plant, as may be illustrated from the neighbour Country of *Canaan*. For the Israelites kept the Passeover in *Gilgal* in the fourteenth day of the

firſt Month, anſwering unto part of our *March*, having newly paſſed *Jordan*: And the Spies which were ſent from *Shittim* unto *Jericho*, not many days before, were hid by *Rahab* under the ſtalks of Flax, which lay drying on the top of her Houſe; which ſheweth that the Flax was already and newly gathered. For this was the firſt preparation of Flax, and before fluviation or rotting, which, after *Pliny*'s account, was after Wheat Harveſt.

But the Wheat and the Rye were not ſmitten, for they were not grown up. The Original ſignifies that it was *hidden*, or *dark*, the Vulgar and Septuagint that it was *ſerotinous* or *late*, and our old Tranſlation that it was *late ſown*. And ſo the expreſſion and interpoſition of *Moſes*, who well underſtood the Husbandry of *Ægypt*, might Emphatically declare the ſtate of Wheat and Rye in that particular year; and if ſo, the ſame is ſolvable from the time of the floud of *Nilus*, and the meaſure of its inundation. For if it were very high, and over-drenching the ground, they were forced to later Seed-time; and ſo the Wheat and the Rye eſcaped; for they were more ſlowly growing Grains, and, by reaſon of the greater inundation of the River, were ſown later than ordinary that year, eſpecially in the Plains near the River,

River, where the ground drieth lateſt.

Some think the plagues of *Ægypt* were acted in one Month, others but in the compaſs of twelve. In the delivery of Scripture there is no account, of what time of the year or particular Month they fell out; but the account of theſe Grains, which were either ſmitten or eſcaped, make the plague of Hail to have probably hapned in *February:* This may be collected from the new and old account of the Seed time and Harveſt in *Ægypt.* For, according to the account of * *Radzevil,* the River riſing in *June,* and the Banks being cut in *September,* they ſow about S. *Andrews,* when the Floud is retired, and the moderate drineſs of the ground permitteth. So that the Barley anticipating the Wheat, either in time of ſowing or growing, might be in Ear in *February.*

* Radzevil's *Travels.*

The account of † *Pliny* is little different. They caſt the Seed upon the Slime and Mudd when the River is down, which commonly happeneth in the beginning of *November.* They begin to reap and cut down a little before the Calends of *April,* about the middle of *March,* and in the Month of *May* their Harveſt is in. So that Barley anticipating Wheat, it might be in Ear in *February,* and Wheat not yet grown up, at leaſt to the Spindle

† Plin. *lib.* 18. *cap.* 18.

or Ear, to be destroyed by the Hail. For they cut down about the middle of *March*, at least their forward Corns, and in the Month of *May* all sorts of Corns were in.

The *turning of the River into Bloud* shews in what Month this happened not. That is, not when the River had overflown; for it is said, *the Ægyptians digged round about the River for Water to drink*, which they could not have done, if the River had been out, and the Fields under Water.

In the same Text you cannot, without some hesitation, pass over the translation of Rye, which the Original nameth *Cassumeth*, the Greek rendreth *Olyra*, the French and Dutch *Spelta*, the Latin *Zea*, and not *Secale* the known word for Rye. But this common Rye so well understood at present, was not distinctly described, or not well known from early Antiquity. And therefore, in this uncertainty, some have thought it to have been the *Typha* of the Ancients. *Cordus* will have it to be *Olyra*, and *Ruellius* some kind of *Oryza*. But having no vulgar and well known name for those Grains, we warily embrace an appellation of near affinity, and tolerably render it *Rye*.

While Flax, Barley, Wheat and Rye are named, some may wonder why no men-

tion is made of Ryce, wherewith, at present, *Ægypt* so much aboundeth. But whether that Plant grew so early in that Country, some doubt may be made: for Ryce is originally a Grain of *India*, and might not then be transplanted into *Ægypt*.

36. *Let them become as the Grass growing upon the House top, which withereth before it be plucked up, whereof the mower filleth not his hand, nor he that bindeth Sheaves his bosome.* Though the *filling of the hand*, and mention of *Sheaves of Hay*, may seem strange unto us, who use neither handfulls nor Sheaves in that kind of Husbandry, yet may it be properly taken, and you are not like to doubt thereof, who may find the like expressions in the Authours *de Re rustica*, concerning the old way of this Husbandry. *Sheaves of Grass, in* Psal. 12.6,7.

* *Columella*, delivering what Works were not to be permitted upon the Roman *Feriæ*, or Festivals, among others sets down, that upon such days, it was not lawfull to carry or bind up Hay, *nec fœnum vincire nec vehere, per religiones Pontificum licet.* * Columella *lib.2. cap.22.*

Marcus † *Varro* is more particular; *Primum de pratis herbarum cum crescere desiit, subsecari falcibus debet, & quoad peracescat furcillis versari, cum peracuit, de* † Varro *lib.1. cap.49.*

de his manipulos fieri & vehi in villam.

And their course of mowing seems somewhat different from ours. For they cut not down clear at once, but used an after section, which they peculiarly called *Sicilitium*, according as the word is expounded by *Georgius Alexandrinus*, and *Beroaldus* after *Pliny*; *Sicilire est falcibus consectari quæ fœnisecæ præterierunt, aut ea secare quæ fœnisecæ præterierunt.*

Juniper Tree, in 1 King. 19. 5, &c.

37. When 'tis said that *Elias* lay and slept under a Juniper Tree, some may wonder how that Tree, which in our parts groweth but low and shrubby, should afford him shade and covering. But others know that there is a lesser and a larger kind of that Vegetable; that it makes a Tree in its proper soil and region. And may find in *Pliny* that in the Temple of *Diana Saguntina* in *Spain*, the Rafters were made of Juniper.

* Psal. 120. 4. In that expression of * *David*, *Sharp Arrows of the mighty, with Coals of Juniper*; Though Juniper be left out in the last Translation, yet may there be an Emphatical sense from that word; since Juniper abounds with a piercing Oil, and makes a smart Fire. And the rather, if that quality be half true, which *Pliny* affirmeth, that the Coals of Juniper raked up will keep a glowing Fire for the space of

of a year. For so the expression will Emphatically imply, not onely the *smart burning, but the lasting fire of their malice.*

That passage of * *Job*, wherein he complains that poor and half famished fellows despised him, is of greater difficulty; *For want and famine they were solitary, they cut up Mallows by the Bushes, and Juniper roots for meat.* Wherein we might at first doubt the Translation, not onely from the Greek Text but the assertion of *Dioscorides*, who affirmeth that the roots of Juniper are of a venomous quality. But *Scaliger* hath disproved the same from the practice of the African Physicians, who use the decoction of Juniper roots against the Venereal Disease. The Chaldee reads it *Genista*, or some kind of Broom, which will be also unusual and hard Diet, except thereby we understand the *Orobanche*, or Broom Rape, which groweth from the roots of Broom; and which, according to *Dioscorides*, men used to eat raw or boiled in the manner of *Asparagus*. * Job 30.3,4

And, therefore, this expression doth highly declare the misery, poverty and extremity of the persons who were now mockers of him; they being so contemptible and necessitous, that they were fain to be content, not with a mean Diet, but such as was no Diet at all, the roots of Trees,

the

the roots of Juniper, which none would make use of for Food, but in the lowest necessity, and some degree of famishing.

Scarlet Tincture, in Gen. 38. 28. Exod. 25. 4, &c.

38. While some have disputed whether *Theophrastus* knew the Scarlet Berry, others may doubt whether that noble tincture were known unto the Hebrews, which notwithstanding seems clear from the early and iterated expressions of Scripture concerning the Scarlet Tincture, and is the less to be doubted because the Scarlet Berry grew plentifully in the Land of *Canaan*, and so they were furnished with the Materials of that Colour. For though *Dioscorides* saith it groweth in *Armenia* and *Cappadocia*, yet that it also grew in *Judæa*, seems more than probable from the account of *Bellonius*, who observed it to be so plentifull in that Country, that it afforded a profitable Commodity, and great quantity thereof was transported by the Venetian Merchants.

How this should be fitly expressed by the word *Tolagnoth*, *Vermis*, or *Worm*, may be made out from *Pliny*, who calls it *Coccus Scolecius*, or the *Wormy Berry*; as also from the name of that Colour called *Vermilion*, or the *Worm Colour*; and which is also answerable unto the true nature of it. For this is no proper Berry containing the fructifying part, but a kind of

of Vesficular excrescence, adhering commonly to the Leaf of the *Ilex Coccigera*, or dwarf and small kind of Oak, whose Leaves are always green, and its proper seminal parts Acrons. This little Bagg containeth a red Pulp, which, if not timely gathered, or left to it self, produceth small red Flies, and partly a red powder, both serviceable unto the tincture. And therefore, to prevent the generation of Flies, when it is first gathered, they sprinkle it over with Vinegar, especially such as make use of the fresh Pulp for the confection of *Alkermes*; which still retaineth the Arabick name, from the *Kermes-berry*; which is agreeable unto the description of *Bellonius* and *Quinqueranus*. And the same we have beheld in *Provence* and *Languedock*, where it is plentifully gathered, and called *Manna Rusticorum*, from the considerable profit which the Peasants make by gathering of it.

39. Mention is made of Oaks in divers parts of Scripture, which though the Latin sometimes renders a Turpentine Tree, yet surely some kind of Oak may be understood thereby; but whether our common Oak as is commonly apprehended, you may well doubt; for the common Oak, which prospereth so well with us, delighteth not in hot regions. And that diligent

Oaks, in Gen. 35. 4, 8. Josh. 24. 26. Isa. 1. 29. Ezek. 27. 6. Hosea. 4. 13, &c.

Bota-

Botanist *Bellonius*, who took such particular notice of the Plants of *Syria* and *Judæa*, observed not the vulgar Oak in those parts. But he found the *Ilex*, *Chesue Verde*, or Ever-green Oak, in many places; as also that kind of Oak which is properly named *Esculus*: and he makes mention thereof in places about *Jerusalem*, and in his Journey from thence unto *Damascus*, where he found *Montes Ilice*, & *Esculo virentes*; which, in his Discourse of *Lemnos*, he saith are always green. And therefore when it is said * of *Absalom*, that his *Mule went under the thick Boughs of a great Oak, and his Head caught hold of the Oak, and he was taken up between the Heaven and the Earth*, that Oak might be some *Ilex*, or rather *Esculus*. For that is a thick and bushy kind, in *Orbem comosa*, as *Dale-champius*; *ramis in orbem dispositis comans*, as *Renealmus* describeth it. And when it is said † that *Ezechias broke down the Images, and cut down the Groves*, they might much consist of Oaks, which were sacred unto Pagan Deities, as this more particularly, according to that of *Virgil*,

* 2 Sam. 18. 9, 14.

† 2 King. 18. 4.

—*Nemorúmque Jovi quæ maxima frondet*
Esculus,—

And,

And, in *Judæa*, where no Hogs were eaten by the Jews, and few kept by others, 'tis not unlikely that they most cherished the *Esculus*, which might serve for Food of men. For the Acrons thereof are the sweetest of any Oak, and taste like Chesnuts; and so, producing an edulious or esculent Fruit, is properly named *Esculus*.

They which know the *Ilex*, or Evergreen Oak, with somewhat prickled Leaves, named Πρίνος, will better understand the irreconcileable answer of the two Elders, when the one accused *Susanna* of incontinency under a Πρίνος, or Ever-green Oak, the other under a Σχῖνος, *Lentiscus*, or Mastick Tree, which are so different in Bigness, Boughs, Leaves and Fruit, the one bearing Acrons, the other Berries: And, without the knowledge hereof, will not Emphatically or distinctly understand that of the Poet,

Flaváque de viridi stillabant Ilice mella.

40. When we often meet with the Cedars of *Libanus*, that expression may be used not onely because they grew in a known and neighbour Country, but also because they were of the noblest and largest kind of that Vegetable; And we find the Phœnician Cedar magnified by the Anci- *Cedars of Libanus.*

Ancients. The Cedar of *Libanus* is a *coniferous* Tree, bearing *Cones* or Cloggs; (not Berries) of such a vastness, that *Melchior Lussy*, a great Traveller, found one upon *Libanus* as big as seven men could compass. Some are now so curious as to keep the Branches and *Cones* thereof among their rare Collections. And, though much Cedar Wood be now brought from *America*, yet 'tis time to take notice of the true Cedar of *Libanus*, imployed in the Temple of *Solomon*; for they have been much destroyed and neglected, and become at last but thin. *Bellonius* could reckon but twenty eight, *Rowolfius* and *Radzevil* but twenty four, and *Bidulphus* the same number. And a later account of * some English Travellers saith, that they are now but in one place, and in a small compass, in *Libanus*.

* *A Journey to Jerusalem, 1672.*

Uncircumcised Fruit, in Levit. 19. 23.

Quando ingressi fueritis terram, & Plantaveritis in illa ligna Pomifera, auferetis præputia eorum. Poma quæ germinant immunda erunt vobis, nec edetis ex eis. Quarto autem anno, omnis fructus eorum sanctificabitur, laudabilis Domino. Quinto autem anno comedetis fructus. By this Law they were injoyned not to eat of the Fruits of the Trees which they planted for the *first three years:* and, as the Vulgar expresseth it, to take away the Prepuces, from such Trees,

Trees, during that time; the Fruits of the *fourth year being holy unto the Lord*, and those of the fifth allowable unto others. Now if *auferre præputia* be taken, as many learned men have thought, to pluck away the bearing Buds, before they proceed unto Flowers or Fruit, you will readily apprehend the Metaphor, from the analogy and similitude of those Sprouts and Buds, which, shutting up the fruitfull particle, resembleth the preputial part.

And you may also find herein a piece of Husbandry not mentioned in *Theophrastus*, or *Columella*. For by taking away of the Buds, and hindering fructification, the Trees become more vigorous, both in growth and future production. By such a way King *Pyrrhus* got into a lusty race of Beeves, and such as were desired over all *Greece*, by keeping them from Generation untill the ninth year.

And you may also discover a physical advantage of the goodness of the Fruit, which becometh less crude and more wholsome, upon the fourth or fifth years production.

41. While you reade in *Theophrastus*, or modern Herbalists, a strict division of Plants, into *Arbor*, *Frutex*, *Suffrutex* & *Herba*, you cannot but take notice of the Scriptural division at the Creation, into *Partition of Plants into Herb and Tree, in* Gen. 1. 11.

Tree and *Herb*: and this may seem too narrow to comprehend the Classis of Vegetables; which, notwithstanding, may be sufficient, and a plain and intelligible division thereof. And therefore in this difficulty concerning the division of Plants, the learned Botanist, *Cæsalpinus*, thus concludeth, *Clarius agemus si alterâ divisione neglectâ, duo tantùm Plantarum genera substituamus, Arborem scilicet, & Herbam, conjungentes cum Arboribus Frutices, & cum Herba Suffrutices*; *Frutices* being the lesser Trees, and *Suffrutices* the larger, harder and more solid Herbs.

And this division into Herb and Tree, may also suffice, if we take in that natural ground of the division of perfect Plants, and such as grow from Seeds. For Plants, in their first production, do send forth two Leaves adjoining to the Seed; and then afterwards, do either produce two other Leaves, and so successively before any Stalk; and such go under the name of Πόα, Βοτάνη, or *Herb*; or else, after the first Leaves succeeding to the Seed Leaves, they send forth a Stalk, or rudiment of a Stalk before any other Leaves, and such fall under the Classis of Δένδρον, or *Tree*. So that, in this natural division, there are but two grand differences, that is, *Tree* and *Herb*. The *Frutex* and *Suffrutex* have the

the way of production from the Seed, and in other respects the *Suffrutices*, or *Cremia*, have a middle and participating nature, and referable unto Herbs.

42. *I have seen the ungodly in great power, and flourishing like a green Bay Tree.* *The Bay Tree, in Psal. 37. 35.* Both Scripture and humane Writers draw frequent illustrations from Plants. *Scribonius Largus* illustrates the old Cymbals from the *Cotyledon Palustris*, or *Umbelicus Veneris*. Who would expect to find *Aaron*'s Mitre in any Plant? yet *Josephus* hath taken some pains to make out the same in the seminal knop of *Hyoscyamus*, or Henbane. The Scripture compares the Figure of Manna unto the Seed of Coriander. In * *Jeremy* we find the expression, *Streight as a Palm Tree:* And here the wicked in their flourishing state are likened unto a Bay Tree. Which, sufficiently answering the sense of the Text, we are unwilling to exclude that noble Plant from the honour of having its name in Scripture. Yet we cannot but observe, that the Septuagint renders it *Cedars*, and the Vulgar accordingly, *Vidi impium superexaltatum, & elevatum sicut Cedros Libani*; and the Translation of *Tremelius* mentions neither Bay nor Cedar; *Sese explicantem tanquam Arbor indigena virens*; which seems to have been followed by the

* Jer. 10. 5.

last Low Dutch Translation. A private Translation renders it like *a green self-*
*Ainsworth. *growing* * *Laurel.* The High Dutch of *Luther*'s Bible, retains the word *Laurel*; and so doth the old Saxon and Island Translation; so also the French, Spanish; and Italian of *Diodati*: yet his Notes acknowledge that some think it rather a Cedar, and others any large Tree in a prospering and natural Soil.

But however these Translations differ, the sense is allowable and obvious unto apprehension: when no particular Plant is named, any proper to the sense may be supposed; where either Cedar or Laurel is mentioned, if the preceding words [*exalted and elevated*] be used, they are more appliable unto the Cedar; where the word [*flourishing*] is used, it is more agreeable unto the Laurel, which, in its prosperity, abounds with pleasant Flowers, whereas those of the Cedar are very little, and scarce perceptible, answerable to the Firre, Pine and other coniferous Trees.

The Figg Tree, in S. Mark. 11. 13, &c.

43. *And in the morning, when they were come from Bethany, he was hungry; and seeing a Figg Tree afar off having Leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but Leaves: for the time of Figgs was not yet.* Singular conceptions have passed

passed from learned men to make out this passage of S. *Mark*, which * S. *Matthew* so plainly delivereth; most men doubting why our Saviour should curse the Tree for bearing no Fruit, when the time of Fruit was not yet come; or why it is said that *the time of Figgs was not yet*, when, notwithstanding, Figgs might be found at that season.

* Matt. 21. 19.

† *Heinsius*, who thinks that *Elias* must salve the doubt, according to the received Reading of the Text, undertaketh to vary the same, reading ὅ γὰρ ἦν, καιρὸς σύκων, that is, *for where he was, it was the season or time for Figgs.*

† Heinsius *in* Nonnum.

A learned || Interpreter of our own, without alteration of accents or words, endeavours to salve all, by another interpretation of the same, Οὐ γὰρ καιρὸς σύκων, *For it was not a good or seasonable year for Figgs.*

|| D. Hammond.

But, because men part not easily with old beliefs, or the received construction of words, we shall briefly set down what may be alledged for it.

And, first, for the better comprehension of all deductions hereupon, we may consider the several differences and distinctions both of Figg Trees and their Fruits. *Suidas* upon the word Ἰσχὰς makes four divisions of Figgs, Ὄλυνθος, Φήληξ, Σῦκον

and Ἰσχάς. But because Φήλης makes no considerable distinction, learned men do chiefly insist upon the three others; that is, Ὄλυνθος, or *Grossus*, which are the Buttons, or small sort of Figgs, either not ripe, or not ordinarily proceeding to ripeness, but fall away at least in the greatest part, and especially in sharp Winters; which are also named Συκάδες, and distinguished from the Fruit of the wild Figg, or *Caprificus*, which is named Ἐρινεὸς, and never cometh unto ripeness. The second is called Σῦκον, or *Ficus*, which commonly proceedeth unto ripeness in its due season. A third the ripe Figg dried, which maketh the Ἰσχάδες, or *Carrier*.

Of Figg Trees there are also many divisions; For some are *prodromi*, or precocious, which bear Fruit very early, whether they bear once, or oftner in the year; some are *protericæ*, which are the most early of the precocious Trees, and bear sooneſt of any; some are *æstivæ*, which bear in the common season of the Summer, and some *serotinæ* which bear very late.

Some are *biferous* and *triferous*, which bear twice or thrice in the year, and some are of the ordinary standing course, which make up the expected season of Figgs.

Again

Again some Figg Trees, either in their proper kind, or fertility in some single ones, do bear Fruit or rudiments of Fruit all the year long; as is annually observable in some kind of Figg Trees in hot and proper regions; and may also be observed in some Figg Trees of more temperate Countries, in years of no great disadvantage, wherein, when the Summer-ripe Figg is past, others begin to appear, and so, standing in Buttons all the Winter, do either fall away before the Spring, or else proceed to ripeness.

Now, according to these distinctions, we may measure the intent of the Text, and endeavour to make out the expression. For, considering the diversity of these Trees, and their several fructifications, probable or possible it is, that some thereof were implied, and may literally afford a solution.

And first, though it was not the season for Figgs, yet some Fruit might have been expected, even in ordinary bearing Trees. For the *Grossi* or Buttons appear before the Leaves, especially before the Leaves are well grown. Some might have stood during the Winter, and by this time been of some growth: Though many fall off, yet some might remain on, and proceed towards maturity. And we find that good

Husbands had an art to make them hold on, as is delivered by *Theophrastus*.

The Σῦκον or common Summer Figg was not expected; for that is placed by *Galen* among the *Fructus Horarii*, or *Horæi*, which ripen in that part of Summer, called Ὥρα, and stands commended by him above other Fruits of that season. And of this kind might be the Figgs which were brought unto *Cleopatra* in a Basket together with an Asp, according to the time of her death on the nineteenth of *August*. And that our Saviour expected not such Figgs, but some other kind, seems to be implied in the indefinite expression, *if haply he might find any thing thereon*; which in that Country, and the variety of such Trees, might not be despaired of, at this season, and very probably hoped for in the first precocious and early bearing Trees. And that there were precocious and early bearing Trees in *Judæa*, may be illustrated from some expressions in Scripture concerning precocious Figgs; * *Calathus unus habebat Ficus bonas nimis, sicut solent esse Ficus primi temporis*; *One Basket had very good Figgs, even like the Figgs that are first ripe.* And the like might be more especially expected in this place, if this remarkable Tree be rightly placed in some Mapps of *Jerusalem*; for it is placed, by

* Jer. 24 2.

Adri-

Adrichomius, in or near *Bethphage*, which some conjectures will have to be the *House of Figgs*: and at this place Figg Trees are still to be found, if we consult the Travels of *Bidulphus*.

Again, in this great variety of Figg Trees, as precocious, proterical, biferous, triferous, and always bearing Trees, something might have been expected, though the time of common Figgs was not yet. For some Trees bear in a manner all the year; as may be illustrated from the Epistle of the Emperour *Julian*, concerning his Present of *Damascus* Figgs, which he commendeth from their successive and continued growing and bearing, after the manner of the Fruits which *Homer* describeth in the Garden of *Alcinous*. And though it were then but about the eleventh of *March*, yet, in the Latitude of *Jerusalem*, the Sun at that time hath a good power in the day, and might advance the maturity of precocious often-bearing or ever-bearing Figgs. And therefore when it is said * that S. *Peter* stood and warmed himself by the Fire in the Judgment Hall, and the reason is added [† *for it was cold*] that expression might be interposed either to denote the coolness in the Morning, according to hot Countries, or some extraordinary and unusual coldness, which happe-

* S. Mark 14. 67. S. Luke 22. 55, 56.

† S. John 18. 18.

happened at that time. For the same *Bidulphus*, who was at that time of the year at *Jerusalem*, saith, that it was then as hot as at *Midsummer* in *England*: and we find in Scripture, that the first Sheaf of Barley was offer'd in *March*.

Our Saviour therefore, seeing a Figg Tree with Leaves well spread, and so as to be distinguished a far off, went unto it, and when he came, found nothing but Leaves; he found it to be no precocious, or always-bearing Tree: And though it were not the time for Summer Figgs, yet he found no rudiments thereof; and though he expected not common Figgs, yet something might happily have been expected of some other kind, according to different fertility, and variety of production; but, discovering nothing, he found a Tree answering the State of the Jewish Rulers, barren unto all expectation.

And this is consonant unto the mystery of the Story, wherein the Figg Tree denoteth the Synagogue and Rulers of the Jews, whom God having peculiarly cultivated, singularly blessed and cherished, he expected from them no ordinary, slow, or customary fructification, but an earliness in good Works, a precocious or continued fructification, and was not content with

with common after-bearing; and might justly have expostulated with the Jews, as God by the Prophet * *Micah* did with their Forefathers; *Præcoquas Ficus desideravit Anima mea, My Soul longed for,* (or desired) *early ripe Fruits, but ye are become as a Vine already gathered, and there is no cluster upon you.* * Micah 7. 1.

Lastly, In this account of the Figg Tree, the mystery and symbolical sense is chiefly to be looked upon. Our Saviour, therefore, taking a hint from his hunger to go unto this specious Tree, and intending, by this Tree, to declare a Judgment upon the Synagogue and people of the Jews, he came unto the Tree, and, after the usual manner, inquired, and looked about for some kind of Fruit, as he had done before in the Jews, but found nothing but Leaves and specious outsides, as he had also found in them; and when it bore no Fruit like them, when he expected it, and came to look for it, though it were not the time of ordinary Fruit, yet failing when he required it, in the mysterious sense, 'twas fruitless longer to expect it. For he had come unto them, and they were nothing fructified by it, his departure approached, and his time of preaching was now at an end.

Now,

Now, in this account, besides the Miracle, some things are naturally considerable. For it may be question'd how the Figg Tree, naturally a fruitfull Plant, became barren, for it had no shew or so much as rudiment of Fruit: And it was, in old time, a signal Judgment of God, that *the Figg Tree should bear no Fruit:* and therefore this Tree may naturally be conceived to have been under some Disease indisposing it to such fructification. And this, in the Pathology of Plants, may be the Disease of φυλλομανία, ἐμφυλλισμός, or superfoliation mention'd by *Theophrastus*; whereby the fructifying Juice is starved by the excess of Leaves; which in this Tree were already so full spread, that it might be known and distinguished a far off. And this was, also, a sharp resemblance of the hypocrisie of the Rulers, made up of specious outsides, and fruitless ostentation, contrary to the Fruit of the Figg Tree, which, filled with a sweet and pleasant pulp, makes no shew without, not so much as of any Flower.

Some naturals are also considerable from the propriety of this punishment settled upon a Figg Tree: For infertility and barrenness seems more intolerable in this Tree than any, as being a Vegetable singularly constituted for production; so far from

from bearing no Fruit that it may be made to bear almoſt any. And therefore the Ancients ſingled out this as the fitteſt Tree whereon to graft and propagate other Fruits, as containing a plentifull and lively Sap, whereby other Cyons would proſper: And, therefore, this Tree was alſo ſacred unto the Deity of Fertility: and the *Statua* of *Priapus* was made of the Figg Tree.

Olim Truncus eram Ficulnus inutile Lignum. M.

It hath alſo a peculiar advantage to produce and maintain its Fruit above all other Plants, as not ſubject to miſcarry in Flowers and Bloſſomes, from accidents of Wind and Weather. For it beareth no Flowers outwardly, and ſuch as it hath, are within the Coat, as the later examination of Naturaliſts hath diſcovered.

Laſtly, It was a Tree wholly conſtituted for Fruit, wherein if it faileth, it is in a manner uſeleſs, the Wood thereof being of ſo little uſe, that it affordeth proverbial expreſſions,

Homo Ficulneus, argumentum Ficulneum.

for things of no validity.

The Palm Tree, in Cant. 7. 8.

44. *I said I will go up into the Palm Tree, and take hold of the Boughs thereof.* This expression is more agreeable unto the Palm than is commonly apprehended, for that it is a tall bare Tree bearing its Boughs but at the top and upper part; so that it must be ascended before its Boughs or Fruit can be attained: And the going, getting or climbing up, may be Emphatical in this Tree; for the Trunk or Body thereof is naturally contrived for ascension, and made with advantage for getting up, as having many welts and eminencies, and so as it were a natural Ladder, and Staves, by which it may be climbed, as **Pliny* observeth, *Palmæ teretes atque proceres, densis quadratisque pollicibus faciles se ad scandendum præbent*, by this way men are able to get up into it. And the Figures of Indians thus climbing the same are graphically described in the Travels of *Linschoten*. This Tree is often mentioned in Scripture, and was so remarkable in *Judæa*, that in after-times it became the Emblem of that Country, as may be seen in that Medal of the Emperour *Titus*, with a Captive Woman sitting under a Palm, and the Inscription of *Judæa Capta*. And *Pliny* confirmeth the same when he saith, *Judæa Palmis inclyta.*

* Plin. 13. cap. 4.

45. Many

45. Many things are mention'd in Scripture, which have an Emphasis from this or the neighbour Countries: For besides the Cedars, the Syrian Lilies are taken notice of by Writers. That expression in the *Canticles*, * *Thou art fair, thou art fair, thou hast Doves eyes,* receives a particular character, if we look not upon our common Pigeons, but the beauteous and fine ey'd Doves of Syria. *Lilies, in* Cant. 2. 1, 2, 16. * Cant. 4. 1.

When the Rump is so strictly taken notice of in the Sacrifice of the Peace Offering, in these words, † *The whole Rump, it shall be taken off hard by the Back-bone,* it becomes the more considerable in reference to this Country, where Sheep had so large Tails; which, according to || *Aristotle*, were a Cubit broad; and so they are still, as *Bellonius* hath delivered. † Levit. 3. 9. || Aristot. *Hist. Animal. lib.* 8.

When 'tis said in the *Canticles*, † *Thy Teeth are as a Flock of Sheep, which go up from the washing, whereof every one beareth Twins, and there is not one barren among them*; it may seem hard unto us of these parts to find whole Flocks bearing Twins, and not one barren among them; yet may this be better conceived in the fertile Flocks of those Countries, where Sheep have so often two, sometimes three, and sometimes four, and which is so frequently ob- † Cant. 4. 2.

ly observed by Writers of the neighbour Country of *Ægypt*. And this fecundity, and fruitfulness of their Flocks, is answerable unto the expression of the Psalmist,

* Psal. 144. 13. * *That our Sheep may bring forth thousands and ten thousands in our Streets.* And hereby, besides what was spent at their Tables, a good supply was made for the great consumption of Sheep in their several kinds of Sacrifices; and of so many thousand Male unblemished yearling Lambs, which were required at their Passeovers.

Nor need we wonder to find so frequent mention both of Garden and Field Plants; since *Syria* was notable of old for this curiosity and variety, according to *Pliny*, *Syria hortis operosissima*; and since *Bellonius* hath so lately observed of *Jerusalem*, that its hilly parts did so abound with Plants, that they might be compared unto Mount *Ida* in *Crete* or *Candia*; which is the most noted place for noble Simples yet known.

Trees and Herbs not expressly nam'd in Scripture.

46. Though so many Plants have their express Names in Scripture, yet others are implied in some Texts which are not explicitly mention'd. In the Feast of *Tabernacles* or *Booths*, the Law was this,

* Levit. 23. 40. * *Thou shalt take unto thee Boughs of goodly Trees, Branches of the Palm, and the Boughs*

Boughs of thick Trees, and Willows of the Brook. Now though the Text descendeth not unto particulars of the *goodly Trees*, and *thick Trees*; yet *Maimonides* will tell us that for a *goodly Tree* they made use of the Citron Tree, which is fair and goodly to the eye, and well prospering in that Country: And that for the *thick Trees* they used the Myrtle, which was no rare or infrequent Plant among them. And though it groweth but low in our Gardens, was not a little Tree in those parts; in which Plant also the Leaves grew thick, and almost covered the Stalk. And *Curtius* * *Symphorianus* in his description of the *Exotick* Myrtle, makes it, *Folio densissimo senis in ordinem versibus.* The Paschal Lamb was to be eaten with bitterness or bitter Herbs, not particularly set down in Scripture: but the Jewish Writers declare, that they made use of Succory, and wild Lettuce, which Herbs while some conceive they could not get down, as being very bitter, rough and prickly, they may consider that the time of the Passeover was in the Spring, when these Herbs are young and tender, and consequently less unpleasant: besides, according to the Jewish custom, these Herbs were dipped in the *Charoseth* or Sawce made of Raisins stamped with Vinegar, and were also eaten with

* Curtius de Hortis.

Bread; and they had four Cups of Wine allowed unto them; and it was sufficient to take but a pittance of Herbs, or the quantity of an Olive.

Reeds in Scripture.

47. Though the famous paper Reed of *Ægypt*, be onely particularly named in Scripture; yet when Reeds are so often mention'd, without special name or distinction, we may conceive their differences may be comprehended, and that they were not all of one kind, or that the common Reed was onely implied. For mention is made in * *Ezekiel* of *a measuring Reed of six Cubits:* we find that they smote our Saviour on the Head with a † Reed, and put a Sponge with Vinegar on a Reed, which was long enough to reach to his mouth, while he was upon the Cross; And with such differences of Reeds, *Vallatory*, *Sagittary*, *Scriptory*, and others, they might be furnished in *Judæa:* For we find in the portion of ‖ *Ephraim*, *Vallis arundineti*; and so set down in the Mapps of *Adricomius*, and in our Translation the River *Kana*, or Brook of *Canes*. And *Bellonius* tells us that the River *Jordan* affordeth plenty and variety of Reeds; out of some whereof the Arabs make Darts, and light Lances, and out of others, Arrows; and withall that there plentifully groweth the fine *Calamus*, *arundo Scriptoria*,

* Ezek 40.5.

† S. Matt. 27. 30, 48.

‖ Josh. 16.17.

toria, or writing Reed, which they gather with the greateſt care, as being of ſingular uſe and commodity at home and abroad; a hard Reed about the compaſs of a Gooſe or Swans Quill, whereof I have ſeen ſome poliſhed and cut with a Webb; which is in common uſe for writing throughout the Turkiſh Dominions, they uſing not the Quills of Birds.

And whereas the ſame Authour with other deſcribers of theſe parts affirmeth, that the River *Jordan*, not far from *Jerico*, is but ſuch a Stream as a youth may throw a Stone over it, or about eight fathoms broad, it doth not diminiſh the account and ſolemnity of the miraculous paſſage of the Iſraelites under *Joſhua*; For it muſt be conſidered, that they paſſed it in the time of Harveſt, when the River was high, and the Grounds about it under Water, according to that pertinent parentheſis, *As the Feet of the Prieſts, which carried the Ark, were dipped in the brim of the Water, (for* * *Jordan overfloweth all its Banks at the time of Harveſt.)* In this conſideration it was well joined with the great River *Euphrates*, in that expreſſion in † *Eccleſiaſticus, God maketh the underſtanding to abound like Euphrates, and as Jordan in the time of Harveſt.*

* Joſh. 3. 15.

† Ecclus. 24. 26.

Zizania, in *S.* Matt. 13. 24, 25, &c.

48. *The Kingdom of Heaven is likened unto a man which sowed good Seed in his Field, but while men slept, his Enemy came and sowed Tares* (or, as the Greek, *Zizania*) *among the Wheat.*

Now, how to render *Zizania*, and to what species of Plants to confine it, there is no slender doubt; for the word is not mention'd in other parts of Scripture, nor in any ancient Greek Writer: it is not to be found in *Aristotle*, *Theophrastus*, or *Dioscorides*. Some Greek and Latin Fathers have made use of the same, as also *Suidas* and *Phavorinus*; but probably they have all derived it from this Text.

And therefore this obscurity might easily occasion such variety in Translations and Expositions. For some retain the word *Zizania*, as the Vulgar, that of *Beza*, of *Junius*, and also the Italian and Spanish. The Low Dutch renders it *Oncruidt*, the German *Oncraut*, or *Herba Mala*, the French *Turoye* or *Lolium*, and the English *Tares*.

Besides, this being conceived to be a Syriack word, it may still add unto the uncertainty of the sense. For though this Gospel were first written in Hebrew, or Syriack, yet it is not unquestionable whether the true Original be any where extant: And that Syriack Copy which we now

now have, is conceived to be of far later time than S. *Matthew.*

Expositours and Annotatours are also various. *Hugo Grotius* hath passed the word *Zizania* without a Note. *Diodati*, retaining the word *Zizania*, conceives that it was some peculiar Herb growing among the Corn of those Countries, and not known in our Fields. But *Emanuel de Sa* interprets it, *Plantas semini noxias*, and so accordingly some others.

Buxtorfius, in his Rabbinical Lexicon, gives divers interpretations, sometimes for degenerated Corn, sometimes for the black Seeds in Wheat, but withall concludes, *an hæc sit eadem vox aut species, cum Zizaniâ apud Evangelistam, quærant alii.* But Lexicons and Dictionaries by *Zizania* do almost generally understand *Lolium*, which we call *Darnel*, and commonly confine the signification to that Plant: Notwithstanding, since *Lolium* had a known and received Name in Greek, some may be apt to doubt, why, if that Plant were particularly intended, the proper Greek word was not used in the Text. For * *Theophrastus* named *Lolium* Αἶρος, and hath often mentioned that Plant; and in one place saith that Corn doth sometimes *Loliescere* or degenerate into *Darnel*. *Dioscorides*, who travelled over *Judæa*, gives it the same

* ἐξαίρησις. Theophrast. *Hist. Plant. l.* 8.

name, which is also to be found in *Galen*, *Ætius* and *Ægineta*; and *Pliny* hath sometimes latinized that word into *Æra*.

Besides, *Lolium* or Darnel shews it self in the Winter, growing up with the Wheat; and *Theophrastus* observed that it was no Vernal Plant, but came up in the Winter; which will not well answer the expression of the Text, *And when the Blade came up, and brought forth Fruit*, or gave evidence of its Fruit, *the Zizania* appeared. And if the Husbandry of the Ancients were agreeable unto ours, they would not have been so earnest to weed away the Darnel; for our Husbandmen do not commonly weed it in the Field, but separate the Seeds after Thrashing. And therefore *Galen* delivereth, that in an unseasonable year, and great scarcity of Corn, when they neglected to separate the Darnel, the Bread proved generally unwholsome, and had evil effects on the Head.

Our old and later Translation render *Zizania*, *Tares*, which name our English Botanists give unto *Aracus*, *Cracca*, *Vicia sylvestris*, calling them Tares, and strangling Tares. And our Husbandmen by Tares understand some sorts of wild Fitches, which grow amongst Corn, and clasp upon it, according to the Latin Etymology, *Vicia à Vinciendo*. Now in this uncer-

uncertainty of the Original, Tares as well as ſome others, may make out the ſenſe, and be alſo more agreeable unto the circumſtances of the Parable. For they come up and appear what they are, when the Blade of the Corn is come up, and alſo the Stalk and Fruit diſcoverable. They have likewiſe little ſpreading Roots, which may intangle or rob the good Roots, and they have alſo tendrils and claſpers, which lay hold of what grows near them, and ſo can hardly be weeded without endangering the neighbour Corn.

However, if by *Zizania* we underſtand *Herbas ſegeti noxias*, or *vitia ſegetum*, as ſome Expoſitours have done, and take the word in a more general ſenſe, comprehending ſeveral Weeds and Vegetables offenſive unto Corn, according as the Greek word in the plural Number may imply, and as the learned * *Laurenbergius* hath expreſſed, *Runcare quod apud noſtrates Weden dicitur, Zizanias inutiles eſt evellere.* If, I ſay, it be thus taken, we ſhall not need to be definitive, or confine unto one particular Plant, from a word which may comprehend divers: And this may alſo prove a ſafer ſenſe, in ſuch obſcurity of the Original.

* De Horti cultura.

And therefore ſince in this Parable the ſower of the *Zizania* is the Devil, and the

Zizania wicked perſons; if any from this larger acception, will take in Thiſtles, Darnel, Cockle, wild ſtrangling Fitches, Bindweed, *Tribulus*, Reſtharrow and other *Vitia Segetum*; he may, both from the natural and ſymbolical qualities of thoſe Vegetables, have plenty of matter to illuſtrate the variety of his miſchiefs, and of the wicked of this world.

Cockle, in Job 31. 40.

49. When 'tis ſaid in *Job*, *Let Thiſtles grow up inſtead of Wheat, and Cockle inſtead of Barley*, the words are intelligible, the ſenſe allowable and ſignificant to this purpoſe: but whether the word *Cockle* doth ſtrictly conform unto the Original, ſome doubt may be made from the different Tranſlations of it; For the Vulgar renders it *Spina*, *Tremelius Vitia Frugum*, and the *Geneva Turoye* or Darnel. Beſides, whether Cockle were common in the ancient Agriculture of thoſe parts, or what word they uſed for it, is of great uncertainty. For the Elder Botanical Writers have made no mention thereof, and the Moderns have given it the Name of *Pſeudomelanthium*, *Nigellaſtrum*, *Lychnoeides Segetum*, names not known unto Antiquity: And therefore our Tranſlation hath warily ſet down [*noiſome Weeds*] in the Margin.

TRACT

TRACT II.

OF GARLANDS, AND Coronary or Garland-plants.

SIR,

THE use of flowry Crowns and Garlands is of no slender Antiquity, and higher than I conceive you apprehend it. For, besides the old Greeks and Romans, the Ægyptians made use hereof; who, beside the bravery of their Garlands, had little Birds upon them to peck their Heads and Brows, and so to keep them sleeping at their Festival compotations. This practice also extended as far as *India*: for at the Feast with the Indian

dian King, it is peculiarly obſerved by *Philoſtratus* that their cuſtom was to wear Garlands, and come crowned with them unto their Feaſt.

The Crowns and Garlands of the Ancients were either Geſtatory, ſuch as they wore about their Heads or Necks; Portatory, ſuch as they carried at ſolemn Feſtivals; Penſile or Suſpenſory, ſuch as they hanged about the Poſts of their Houſes in honour of their Gods, as of *Jupiter Thyræus* or *Limeneus*; or elſe they were Depoſitory, ſuch as they laid upon the Graves and Monuments of the dead. And theſe were made up after all ways of Art, Compactile, Sutile, Plectile; for which Work there were στεφανοπλόκοι, or expert Perſons to contrive them after the beſt grace and property.

Though we yield not unto them in the beauty of flowry Garlands, yet ſome of thoſe of Antiquity were larger than any we lately meet with: for we find in *Athenæus* that a Myrtle Crown of one and twenty foot in compaſs was ſolemnly carried about at the Hellotian Feaſt in *Corinth*, together with the Bones of *Europa*.

And Garlands were ſurely of frequent uſe among them; for we reade in * *Galen* that when *Hippocrates* cured the great

* *De Theriaca ad Piſonem.*

Plague

Plague of *Athens* by Fires kindled in and about the City; the fuel thereof consisted much of their Garlands. And they must needs be very frequent and of common use, the ends thereof being many. For they were convivial, festival, sacrificial, nuptial, honorary, funebrial. We who propose unto our selves the pleasure of two Senses, and onely single out such as are of Beauty and good Odour, cannot strictly confine our selves unto imitation of them.

For, in their convivial Garlands, they had respect unto Plants preventing drunkenness, or discussing the exhalations from Wine; wherein, beside Roses, taking in Ivy, Vervain, Melilote, *&c.* they made use of divers of small Beauty or good Odour. The solemn festival Garlands were made properly unto their Gods, and accordingly contrived from Plants sacred unto such Deities; and their sacrificial ones were selected under such considerations. Their honorary Crowns triumphal, ovary, civical, obsidional, had little of Flowers in them: and their funebrial Garlands had little of beauty in them beside Roses, while they made them of Myrtle, Rosemary, Apium, *&c.* under symbolical intimations: but our florid and purely ornamental Garlands, delightfull

full unto ſight and ſmell, nor framed according to myſtical and ſymbolical conſiderations, are of more free election, and ſo may be made to excell thoſe of the Ancients; we having *China*, *India*, and a new world to ſupply us, beſide the great diſtinction of Flowers unknown unto Antiquity, and the varieties thereof ariſing from Art and Nature.

But, beſide Vernal, Æſtival and Autumnal made of Flowers, the Ancients had alſo Hyemal Garlands; contenting themſelves at firſt with ſuch as were made of Horn died into ſeveral Colours, and ſhaped into the Figures of Flowers, and alſo of *Æs Coronarium* or *Clincquant* or Braſs thinly wrought out into Leaves commonly known among us. But the curioſity of ſome Emperours for ſuch intents had Roſes brought from *Ægypt* untill they had found the art to produce late Roſes in *Rome*, and to make them grow in the Winter, as is delivered in that handſome Epigramme of *Martial*,

At tu Romanæ juſſus jam cedere Brumæ
Mitte tuas meſſes, Accipe, Nile, Roſas.

Some American Nations, who do much excell in Garlands, content not themſelves onely with Flowers, but make elegant Crowns

Crowns of Feathers, whereof they have ſome of greater radiancy and luſtre than their Flowers: and ſince there is an Art to ſet into ſhapes, and curiouſly to work in choiceſt Feathers, there could nothing anſwer the Crowns made of the choiceſt Feathers of ſome *Tomineios* and Sun Birds.

The Catalogue of Coronary Plants is not large in *Theophraſtus*, *Pliny*, *Pollux*, or *Athenæus*: but we may find a good enlargement in the accounts of Modern Botaniſts; and additions may ſtill be made by ſucceſſive acquiſts of fair and ſpecious Plants, not yet tranſlated from foreign Regions or little known unto our Gardens; he that would be complete may take notice of theſe following,

Flos Tigridis.
Flos Lyncis.
Pinea Indica Recchi, Talama Ouiedi.
Herba Paradiſea.
Volubilis Mexicanus.
Narciſſus Indicus Serpentarius.
Helichryſum Mexicanum.
Xicama.
Aquilegia novæ Hiſpaniæ Cacoxochitli Recchi.
Ariſtochæa Mexicana.
Camaratinga ſive Caragunta quarta Piſonis.

Mara-

Maracuia Granadilla.
Cambay ſive Myrtus Americana.
Flos Auriculæ Flor de la Oreia.
Floripendio novæ Hiſpaniæ.
Roſa Indica.
Zilium Indicum.
Fula Magori Garciæ.
Champe Garciæ Champacca Bontii.
Daullontas frutex odoratus ſeu Chamæmelum arboreſcens Bontii.
Beidelſar Alpini.
Sambuc.
Amberboi Turcarum.
Nuphar Ægyptium.
Lilionarciſſus Indicus.
Bamma Ægyptiacum.
Hiucca Canadenſis horti Farneſiani.
Bupthalmum novæ Hiſpaniæ Alepocapath.
Valeriana ſeu Chryſanthemum Americanum Acocotlis.
Flos Corvinus Coronarius Americanus.
Capolin Ceraſus dulcis Indicus Floribus racemoſis.
Aſphodelus Americanus.
Syringa Lutea Americana.
Bulbus unifolius.
Moly latifolium Flore luteo.
Conyza Americana purpurea.
Salvia Cretica pomifera Bellonii.
Lauſus Serrata Odora.
Ornithogalus Promontorii Bonæ Spei.

Frital-

Fritallaria craſſa Soldanica Promontorii Bonæ Spei.
Sigillum Solomonis Indicum.
Tulipa Promontorii Bonæ Spei.
Iris Uvaria.
Nopolxoch ſedum elegans novæ Hiſpaniæ.

More might be added unto this Liſt; and I have onely taken the pains to give you a ſhort Specimen of thoſe many more which you may find in reſpective Authours, and which time and future induſtry may make no great ſtrangers in *England.* The Inhabitants of *Nova Hiſpania,* and a great part of *America,* Mahometans, Indians, Chineſes, are eminent promoters of theſe coronary and ſpecious Plants: and the annual Tribute of the King of *Biſnaguer* in *India,* ariſing out of Odours and Flowers, amounts unto many thouſands of Crowns.

Thus, in brief, of this matter. I am, &c.

TRACT.

TRACT III.

OF THE

FISHES

Eaten by

OUR SAVIOUR

WITH

HIS DISCIPLES

After His

Resurrection from the Dead.

SIR,

I Have thought, a little, upon the Question proposed by you [viz. *What kind of Fishes those were of which our Saviour ate with his Disciples after his* * *Resurrection?*] and I return you such an Answer, as, * S. Joh. 21. 9, 10, 11, 13.

as, in so short a time for study, and in the midst of my occasions, occurs to me.

The Books of Scripture (as also those which are Apocryphal) are often silent, or very sparing, in the particular Names of Fishes; or in setting them down in such manner as to leave the kinds of them without all doubt and reason for farther inquiry. For, when it declareth what Fishes were allowed the Israelites for their Food, they are onely set down in general which have Finns and Scales; whereas, in the account of *Quadrupeds* and Birds, there is particular mention made of divers of them. In the Book of *Tobit* that Fish which he took out of the River is onely named a great Fish, and so there remains much uncertainty to determine the Species thereof. And even the Fish which swallowed *Jonah*, and is called a *great Fish*, and commonly thought to be a great Whale, is not received without all doubt; while some learned men conceive it to have been none of our Whales, but a large kind of *Lamia*.

And, in this narration of *S. John*, the Fishes are onely expressed by their Bigness and Number, not their Names, and therefore it may seem undeterminable what they were: notwithstanding, these Fishes being taken in the great Lake or Sea of *Tiberias*, something may be probably stated

ted therein. For since *Bellonius*, that diligent and learned Traveller, informeth us, that the Fishes of this Lake were Trouts, Pikes, Chevins and Tenches; it may well be conceived that either all or some thereof are to be understood in this Scripture. And these kind of Fishes become large and of great growth, answerable unto the expression of Scripture, *One hundred and three great Fishes*; that is, large in their own kinds, and the largest kinds in this Lake and fresh Water, wherein no great variety, and of the larger sort of Fishes, could be expected. For the River *Jordan*, running through this Lake, falls into the Lake of *Asphaltus*, and hath no mouth into the Sea, which might admit of great Fishes or greater variety to come up into it.

And out of the mouth of some of these forementioned Fishes might the *Tribute money* be taken, when our Saviour, at *Capernaum*, seated upon the same Lake, said unto *Peter*, *Go thou to the Sea, and cast an Hook, and take up the Fish that first cometh; and when thou hast opened his mouth thou shalt find a piece of money; that take and give them for thee and me.*

And this makes void that common conceit and tradition of the Fish called *Fabermarinus*, by some, a *Peter* or *Penny Fish*; which having two remarkable round spots

upon either side, these are conceived to be the marks of *S. Peter's* Fingers or signatures of the Money: for though it hath these marks, yet is there no probability that such a kind of Fish was to be found in the Lake of *Tiberias*, *Geneserah* or *Galilee*, which is but sixteen miles long and six broad, and hath no communication with the Sea; for this is a mere Fish of the Sea and salt Water, and (though we meet with some thereof on our Coast) is not to be found in many Seas.

Thus having returned no improbable Answer unto your Question, I shall crave leave to ask another of your self concerning that Fish mention'd by * *Procopius*, which brought the famous King *Theodorick* to his end: his words are to this effect: "The manner of his Death was this, "*Symmachus* and his Son-in-law *Boëthius*, "just men and great relievers of the poor, "Senatours and Consuls, had many ene- "mies, by whose false accusations *Theo-* "*dorick* being perswaded that they plot- "ted against him, put them to death and "confiscated their Estates. Not long after "his Waiters set before him at Supper a "great Head of a Fish, which seemed to him "to be the Head of *Symmachus* lately mur- "thered; and with his Teeth sticking out, "and fierce glaring eyes to threaten him: "being

* *De Bello Gothico, lib.* 1.

" being frighted, he grew chill, went to " Bed, lamenting what he had done to " *Symmachus* and *Boëthius*; and soon after " died. What Fish do you apprehend this to have been? I would learn of you; give me your thoughts about it.

I am, &c.

TRACT IV.

AN ANSWER To certain QUERIES Relating to Fiſhes, Birds, Inſects.

SIR,

I Return the following Anſwers to your Queries which were theſe,

[1. What Fiſhes are meant by the Names, *Halec* and *Mugil*?

2. What is the Bird which you will receive from the Bearer? and what

Birds are meant by the Names *Halcyon, Nysus, Ciris, Nycticorax?*

3. What Insect is meant by the word *Cicada?*]

Answer to Query 1. The word *Halec* we are taught to render an *Herring*, which, being an ancient word, is not strictly appropriable unto a Fish not known or not described by the Ancients; and which the modern Naturalists are fain to name *Harengus*; the word *Halecula* being applied unto such little Fish out of which they were fain to make Pickle; and *Halec* or *Alec*, taken for the Liquamen or Liquor it self, according to that of the Poet,

——*Ego fæcem primus & Alec*
Primus & inveni piper album——

And was a conditure and Sawce much affected by Antiquity, as was also *Muria* and *Garum*.

In common constructions, *Mugil* is rendred a *Mullet*, which, notwithstanding, is a different Fish from the *Mugil* described by Authours; wherein, if we mistake, we cannot so closely apprehend the expression of *Juvenal*,

——*Quos-*

—*Quosdam ventres & Mugilis intrat.*

And misconceive the Fish, whereby Fornicatours were so opprobriously and irksomely punished; for the *Mugil* being somewhat rough and hard skinned, did more exasperate the gutts of such offenders: whereas the Mullet was a smooth Fish, and of too high esteem to be employed in such offices.

I cannot but wonder that this Bird you sent should be a stranger unto you, and unto those who had a sight thereof: for, though it be not seen every day, yet we often meet with it in this Country. It is an elegant Bird, which he that once beholdeth can hardly mistake any other for it. From the proper Note it is called an *Hoopebird* with us; in Greek *Epops*, in Latin *Upupa*. We are little obliged unto our School instruction, wherein we are taught to render *Upupa* a *Lapwing*, which Bird our natural Writers name *Vannellus*; for thereby we mistake this remarkable Bird, and apprehend not rightly what is delivered of it. *Answer to Query 2.*

We apprehend not the Hieroglyphical considerations which the old Ægyptians made of this observable Bird; who consi-

dering

dering therein the order and variety of Colours, the twenty six or twenty eight Feathers in its Crest, his latitancy, and mewing this handsome outside in the Winter; they made it an Emblem of the varieties of the World, the succession of Times and Seasons, and signal mutations in them. And therefore *Orus*, the Hieroglyphick of the World, had the Head of an Hoopebird upon the top of his Staff.

Hereby we may also mistake the *Duchiphath*, or Bird forbidden for Food in *Le-*
Levit. 11.19. *viticus*; and, not knowing the Bird, may the less apprehend some reasons of that prohibition; that is, the magical virtues ascribed unto it by the Ægyptians, and the superstitious apprehensions which that Nation held of it, whilst they precisely numbred the Feathers and Colours thereof, while they placed it on the Heads of their Gods, and near their Mercurial Crosses, and so highly magnified this Bird in their sacred Symbols.

Again, not knowing or mistaking this Bird, we may misapprehend, or not closely apprehend, that handsome expression of *Ovid*, when *Tereus* was turned into an *Upupa*, or Hoopebird.

Verti-

Vertitur in volucrem cui sunt pro vertice Cristæ,
Protinus immodicum surgit pro cuspide rostrum
Nomen Epops volucri, facies armata videtur.

For, in this military shape, he is aptly phancied even still revengefully to pursue his hated Wife *Progne:* in the propriety of his Note crying out, *Pou, pou, ubi, ubi,* or *Where are you?*

Nor are we singly deceived in the nominal translation of this Bird: in many other Animals we commit the like mistake. So *Gracculus* is rendred a *Jay*, which Bird notwithstanding must be of a dark colour according to that of *Martial*,

Sed quandam volo nocte nigriorem
Formica, pice, Gracculo, cicada.

* *Halcyon* is rendred a *King-fisher*, a Bird commonly known among us, and by Zoographers and Naturals the same is named *Ispida*, a well coloured Bird frequenting Streams and Rivers, building in holes of Pits, like some Martins, about the end of the Spring; in whose Nests we have found little else than innumerable small Fish Bones, and white round Eggs of a smooth

* *See Vulg. Err. B. 3. c. 10.*

a smooth and polished surface, whereas the true *Alcyon* is a Sea Bird, makes an handsome Nest floating upon the Water, and breedeth in the Winter.

That *Nysus* should be rendred either an *Hobby* or a *Sparrow Hawk*, in the Fable of *Nysus* and *Scylla* in *Ovid*, because we are much to seek in the distinction of Hawks according to their old denominations, we shall not much contend, and may allow a favourable latitude therein: but that the *Ciris* or Bird into which *Scylla* was turned should be translated a *Lark*, it can hardly be made out agreeable unto the description of *Virgil* in his Poem of that name,

Inde alias volucres mimóque infecta rubenti
Crura——

But seems more agreeable unto some kind of *Hæmantopus* or Redshank; and so the *Nysus* to have been some kind of Hawk, which delighteth about the Sea and Marishes, where such prey most aboundeth, which sort of Hawk while *Scaliger* determineth to be a Merlin, the French Translatour warily expoundeth it to be some kind of Hawk.

Nycticorax we may leave unto the common and verbal translation of a *Night Raven*,

ven, but we know no proper kind of Raven unto which to confine the ſame, and therefore ſome take the liberty to aſcribe it unto ſome ſort of Owls, and others unto the Bittern; which Bird in its common Note, which he uſeth out of the time of coupling and upon the Wing, ſo well reſembleth the croaking of a Raven that I have been deceived by it.

While *Cicada* is rendred a *Graſhopper*, we commonly think that which is ſo called among us to be the true *Cicada*; wherein, as we have elſewhere * declared, there is a great miſtake: for we have not the *Cicada* in *England*, and indeed no proper word for that Animal, which the French nameth *Cigale*. That which we commonly call a Graſhopper, and the French *Saulterelle* being one kind of Locuſt, ſo rendred in the Plague of *Ægypt*, and, in old Saxon named *Gerſthop*. *Anſwer to Query* 3.

* *Vulg. Err.* B. 5. c. 3.

I have been the leſs accurate in theſe Anſwers, becauſe the Queries are not of difficult Reſolution, or of great moment: however, I would not wholly neglect them or your ſatisfaction, as being, Sir,

Yours, &c.

TRACT

TRACT V.

OF HAWKS AND FALCONRY, Ancient and Modern.

SIR,

IN vain you expect much information, *de Re Accipitraria*, of Falconry, Hawks or Hawking, from very ancient Greek or Latin Authours; that Art being either unknown or so little advanced among them, that it seems to have proceeded no higher than the daring of Birds: which makes so little thereof to be found in *Aristotle*, who onely mentions some

ſome rude practice thereof in *Thracia*; as alſo in *Ælian*, who ſpeaks ſomething of Hawks and Crows among the Indians; little or nothing of true Falconry being mention'd before *Julius Firmicus*, in the days of *Conſtantius*, Son to *Conſtantine* the Great.

Yet if you conſult the accounts of later Antiquity left by *Demetrius* the Greek, by *Symmachus* and *Theodoſius*, and by *Albertus Magnus*, about five hundred years ago, you, who have been ſo long acquainted with this noble Recreation, may better compare the ancient and modern practice, and rightly obſerve how many things in that Art are added, varied, diſuſed or retained in the practice of theſe days.

In the Diet of Hawks, they allowed of divers Meats which we ſhould hardly commend. For beſide the Fleſh of Beef, they admitted of Goat, Hog, Deer, Whelp and Bear. And how you will approve the quantity and meaſure thereof, I make ſome doubt; while by weight they allowed half a pound of Beef, ſeven ounces of Swines Fleſh, five of Hare, eight ounces of Whelp, as much of Deer, and ten ounces of He-Goats Fleſh.

In the time of *Demetrius* they were not without the practice of Phlebotomy or Bleeding, which they uſed in the Thigh and Poun-

Pounces; they plucked away the Feathers on the Thigh, and rubbed the part, but if the Vein appeared not in that part, they opened the Vein of the fore Talon.

In the days of *Albertus*, they made use of Cauteries in divers places: to advantage their sight they seared them under the inward angle of the eye; above the eye in distillations and diseases of the Head; in upward pains they seared above the Joint of the Wing, and at the bottom of the Foot, against the Gout; and the chief time for these cauteries they made to be the month of *March*.

In great coldness of Hawks they made use of Fomentations, some of the steam or vapour of artificial and natural Baths, some wrapt them up in hot Blankets, giving them Nettle Seeds and Butter.

No Clysters are mention'd, nor can they be so profitably used; but they made use of many purging Medicines. They purged with Aloe, which, unto larger Hawks, they gave in the bigness of a Greek Bean; unto less, in the quantity of a *Cicer*, which notwithstanding I should rather give washed, and with a few drops of Oil of Almonds: for the Guts of flying Fowls are tender and easily scratched by it; and upon the use of Aloe both in Hawks and Cormorants I have sometimes observed bloody excretions.

In phlegmatick cauſes they ſeldom omitted *Staveſaker*, but they purged ſometimes with a Mouſe, and the Food of boiled Chickens, ſometimes with good Oil and Honey.

They uſed alſo the Ink of Cuttle Fiſhes, with Smallage, Betony, Wine and Honey. They made uſe of ſtronger Medicines than preſent practice doth allow. For they were not afraid to give *Coccus Baphicus*; beating up eleven of its Grains unto a Lentor, which they made up into five Pills wrapt up with Honey and Pepper: and, in ſome of their old Medicines, we meet with Scammony and *Euphorbium*. Whether, in the tender Bowels of Birds, infuſions of Rhubarb, Agaric and Mechoachan be not of ſafer uſe, as to take of Agary two Drachms, of Cinnamon half a Drachm, of Liquoriſh a Scruple, and, infuſing them in Wine, to expreſs a part into the mouth of the Hawk, may be conſidered by preſent practice.

Few Mineral Medicines were of inward uſe among them: yet ſometimes we obſerve they gave filings of Iron in the ſtraitneſs of the Cheſt, as alſo Lime in ſome of their pectoral Medicines.

But they commended Unguents of Quick-ſilver againſt the Scab: and I have ſafely given ſix or eight Grains of *Mercurius*

rius Dulcis unto Keſtrils and Owls, as alſo crude and current Quick-ſilver, giving the next day ſmall Pellets of Silver or Lead till they came away uncoloured: and this, if any, may probably deſtroy that obſtinate Diſeaſe of the *Filander* or Back-worm.

A peculiar remedy they had againſt the Conſumption of Hawks. For, filling a Chicken with Vinegar, they cloſed up the Bill, and hanging it up untill the Fleſh grew tender, they fed the Hawk therewith: and to reſtore and well Fleſh them, they commonly gave them Hogs Fleſh, with Oil, Butter and Honey; and a decoction of Cumfory to bouze.

They diſallowed of ſalt Meats and Fat; but highly eſteemed of Mice in moſt indiſpoſitions; and in the falling Sickneſs had great eſteem of boiled Batts: and in many Diſeaſes, of the Fleſh of Owls which feed upon thoſe Animals. In Epilepſies they alſo gave the Brain of a Kid drawn thorough a gold Ring; and, in Convulſions, made uſe of a mixture of Musk and *Stercus humanum aridum.*

For the better preſervation of their Health they ſtrowed Mint and Sage about them; and for the ſpeedier mewing of their Feathers, they gave them the Slough of a Snake, or a Tortoiſe out of

the Shell, or a green Lizard cut in pieces.

If a Hawk were unquiet, they hooded him, and placed him in a Smith's Shop for some time, where, accustomed to the continual noise of hammering, he became more gentle and tractable.

They used few terms of Art, plainly and intelligibly expressing the Parts affected, their Diseases and Remedies. This heap of artificial terms first entring with the French Artists: who seem to have been the first and noblest Falconers in the Western part of *Europe*; although, in their Language, they have no word which in general expresseth an Hawk.

They carried their Hawks in the left hand, and let them flie from the right. They used a Bell, and took great care that their Jesses should not be red, lest Eagles should flie at them. Though they used Hoods, we have no clear description of them, and little account of their Lures.

The ancient Writers left no account of the swiftness of Hawks or measure of their flight: but * *Heresbachius* delivers that *William* Duke of *Cleve* had an Hawk which, in one day, made a flight out of *Westphalia* into *Prussia*. And, upon good account, an Hawk in this Country of *Norfolk*, made a flight at a Woodcock near thirty miles in one hour. How far the Hawks,

* *Re Ru stica*

Hawks, Merlins and wild Fowl which come unto us with a North-west wind in the Autumn, flie in a day, there is no clear account; but coming over Sea their flight hath been long, or very speedy. For I have known them to light so weary on the coast, that many have been taken with Dogs, and some knock'd down with Staves and Stones.

Their Perches seem not so large as ours; for they made them of such a bigness that their Talons might almost meet: and they chose to make them of Sallow, Poplar or Lime Tree.

They used great clamours and hollowing in their flight, which they made by these words, *ou loi, la, la, la*; and to raise the Fowls, made use of the sound of a Cymbal.

Their recreation seemed more sober and solemn than ours at present, so improperly attended with Oaths and Imprecations. For they called on God at their setting out, according to the account of *Demetrius*, τὸν Θεὸν ἐπικαλέσαντες, *in the first place calling upon God.*

The learned *Rigaltius* thinketh, that if the Romans had well known this airy Chase, they would have left or less regarded their Circensial Recreations. The Greeks understood Hunting early, but

little or nothing of our Falconry. If *Alexander* had known it, we might have found something of it and more of Hawks in *Aristotle*; who was so unacquainted with that way, that he thought that Hawks would not feed upon the Heart of Birds. Though he hath mention'd divers Hawks, yet *Julius Scaliger*, an expert Falconer, despaired to reconcile them unto ours. And 'tis well if, among them, you can clearly make out a Lanner, a Sparrow Hawk and a Kestril, but must not hope to find your Gier Falcon there, which is the noble Hawk; and I wish you one no worse than that of *Henry* King of *Navarre*; which, *Scaliger* saith, he saw strike down a Buzzard, two wild Geese, divers Kites, a Crane and a Swan.

Nor must you expect from high Antiquity the distinctions of Eyess and Ramage Hawks, of Sores and Entermewers, of Hawks of the Lure and the Fist; nor that material distinction into short and long winged Hawks; from whence arise such differences in their taking down of Stones; in their flight, their striking down or seizing of their Prey, in the strength of their Talons, either in the Heel and fore-Talon, or the middle and the Heel: nor yet what Eggs produce the different Hawks, or when they lay three Eggs,

that

that the first produceth a Female and large Hawk, the second of a midler sort, and the third a smaller Bird Tercellene or Tassel of the Masle Sex; which Hawks being onely observed abroad by the Ancients, were looked upon as Hawks of different kinds and not of the same Eyrie or Nest. As for what *Aristotle* affirmeth that Hawks and Birds of prey drink not; although you know that it will not strictly hold, yet I kept an Eagle two years, which fed upon Kats, Kittlings, Whelps and Ratts, without one drop of Water.

If any thing may add unto your knowledge in this noble Art, you must pick it out of later Writers than those you enquire of. You may peruse the two Books of Falconry writ by that renowned Emperour *Frederick* the Second; as also the Works of the noble Duke *Belisarius*, of *Tardiffe*, *Francherius*, of *Francisco Sforzino* of *Vicensa*; and may not a little inform or recreate your self with that elegant Poem of * *Thuanus*. I leave you to divert your self by the perusal of it, having, at present, no more to say but that I am, *&c.*

* *De Re Accipitraria, in 3 Books.*

TRACT VI.

OF

Cymbals, &c.

SIR,

WITH what difficulty, if not possibility, you may expect satisfaction concerning the Musick, or Musical Instruments of the Hebrews, you will easily discover if you consult the attempts of learned men upon that Subject: but for Cymbals, of whose Figure you enquire, you may find some described in *Bayfius*, in the Comment of *Rhodius* upon *Scribonius Largus*, and others.

As for Κύμβαλον ἀλαλάζον mentioned by S.* *Paul*, and rendred a *Tinckling Cymbal*, whether the translation be not too soft and diminutive some question may be made: * 1 Cor. 13. 1.

made: for the word ἀλαλάζον implieth no ſmall ſound, but a ſtrained and lofty vociferation, or ſome kind of hollowing ſound, according to the Expoſition of *Heſychius*, Ἀλαλάξαι ἐυφώνησαν τὴν φωνήν. A word drawn from the luſty ſhout of Souldiers, crying Ἀλαλὰ at the firſt charge upon their Enemies, according to the cuſtom of Eaſtern Nations, and uſed by Trojans in *Homer*; and is alſo the Note of the Chorus in *Ariſtophanes* Ἀλαλαὶ ἰὴ παιάν. In other parts of Scripture we reade of loud and high ſounding Cymbals; and in *Clemens Alexandrinus* that the Arabians made uſe of Cymbals in their Wars inſtead of other military Muſick; and *Polyænus* in his *Stratagemes* affirmeth that *Bacchus* gave the ſignal of Battel unto his numerous Army not with Trumpets but with Tympans and Cymbals.

And now I take the opportunity to thank you for the new Book ſent me containing the Anthems ſung in our Cathedral and Collegiate Churches: 'tis probable there will be additions, the Maſters of Muſick being now active in that affair. Beſide my naked thanks I have yet nothing to return you but this encloſed, which may be ſomewhat rare unto you, and that is a Turkiſh Hymn tranſlated into French out of the Turkiſh Metre,

Metre, which I thus render unto you.

O what praiſe doth he deſerve, and how great is that Lord, all whoſe Slaves are as ſo many Kings!

Whoſoever ſhall rub his Eyes with the duſt of his Feet, ſhall behold ſuch admirable things that he ſhall fall into an ecſtaſie.

He that ſhall drink one drop of his Beverage, ſhall have his Boſome like the Ocean filled with Gems and pretious Liquours.

Let not looſe the Reins unto thy Paſſions in this world: he that repreſſeth them ſhall become a true Solomon in the Faith.

Amuſe not thy ſelf to adore Riches, nor to build great Houſes and Palaces.

The end of what thou ſhalt build is but ruine.

Pamper not thy Body with delicacies and dainties; it may come to paſs one day that this Body may be in Hell.

Imagine not that he who findeth Riches findeth Happineſs; he that findeth Happineſs is he that findeth God.

All

* Velè *the Founder of the Convent.*

All who proſtrating themſelves in humility ſhall this day believe in * Velè, *if they were Poor ſhall be Rich, and if Rich ſhall become Kings.*

After the Sermon ended which was made upon a Verſe in the Alcoran containing much Morality, the *Deruices* in a Gallery apart ſung this Hymn, accompanied with Inſtrumental Muſick, which ſo affected the Ears of Monſieur *du Loyr*, that he would not omit to ſet it down, together with the Muſical Notes, to be found in his firſt Letter unto Monſieur *Bouliau*, Prior of *Magny*.

Excuſe my brevity: I can ſay but little where I underſtand but little.

I am, &c.

TRACT.

TRACT VII.

OF

ROPALIC

OR

Gradual Verſes, &c.

Mens mea ſublimes rationes præmeditatur.

SIR,

THough I may juſtly allow a good intention in this Poem preſented unto you, yet I muſt needs confeſs, I have no affection for it; as being utterly averſe from all affectation in Poetry, which either reſtrains the phancy, or fetters the invention to any ſtrict diſpoſure of words. A Poem of this nature is to be found in *Auſonius* beginning thus,

Spes

Spes Deus æternæ ſtationis conciliator.

Theſe are Verſes *Ropalici* or *Clavales*, ariſing gradually like the Knots in a Ῥοπάλη or Clubb; named alſo *Fiſtulares* by *Priſcianus*, as *Elias* * *Vinetus* hath noted. They conſiſt properly of five words, each thereof encreaſing by one ſyllable. They admit not of a *Spondee* in the fifth place, nor can a Golden or Silver Verſe be made this way. They run ſmoothly both in Latin and Greek, and ſome are ſcatteringly to be found in *Homer*; as,

* El. Vinet. *in* Auſon.

Ὦ μάκαρ Ἀτρεΐδη μοιρηγενὲς ὀλβιοδαίμον,

Liberè dicam ſed in aurem, ego verſibus hujuſmodi Ropalicis, longo ſyrmate protractis, Ceraunium affigo.

He that affecteth ſuch reſtrained Poetry, may peruſe the Long Poem of *Hugbaldus* the Monk, wherein every word beginneth with a C penned in the praiſe of *Calvities* or Baldneſs, to the honour of *Carolus Calvus* King of *France*,

Carmina clariſonæ calvis cantate Camænæ.

The

The reſt may be ſeen at large in the *adverſaria* of *Barthius:* or if he delighteth in odd contrived phancies may he pleaſe himſelf with *Antiſtrophes, Counterpetories, Retrogrades, Rebuſſes, Leonine* Verſes, *&c.* to be found in *Sieur des Accords.* But theſe and the like are to be look'd upon, not purſued, odd works might be made by ſuch ways; and for your recreation I propoſe theſe few lines unto you,

Arcu paratur quod arcui ſufficit.

Miſellorum clamoribus accurrere non tam humanum quam ſulphureum eſt.

Aſino teratur quæ Aſino teritur.

Ne Aſphodelos comedas, phœnices manduca.

Cœlum aliquid poteſt, ſed quæ mira præſtat Papilio eſt.

Not to put you unto endleſs amuſement, the Key hereof is the homonomy of the Greek made uſe of in the Latin words, which rendreth all plain. More ænigmatical and dark expreſſions might be made if any one would ſpeak or compoſe them out of the numerical Characters or characteriſtical Numbers ſet down by * *Robertus de Fluctibus.* * *Tract* 2. *Part lib.* 1.

As

As for your queſtion concerning the contrary expreſſions of the Italian and Spaniards in their common affirmative anſwers, the Spaniard anſwering *cy Sennor*, the Italian *Signior cy*, you muſt be content with this Diſtich,

Why ſaith the Italian Signior cy, the Spaniard cy Sennor?
Becauſe the one puts that behind, the other puts before.

And becauſe you are ſo happy in ſome Tranſlations, I pray return me theſe two Verſes in Engliſh,

Occidit heu tandem multos quæ occidit amantes,
Et cinis eſt hodie quæ fuit ignis heri.

My occaſions make me to take off my Pen. I am, *&c.*

TRACT

TRACT VIII.

OF

LANGUAGES,

And particularly of the

SAXON TONGUE.

SIR,

THE laſt Diſcourſe we had of the Saxon Tongue recalled to my mind ſome forgotten conſiderations. Though the Earth were widely peopled before the Flood, (as many learned men conceive) yet whether after a large diſperſion, and the ſpace of ſixteen hundred years, men maintained ſo uniform a Language in all parts, as to be ſtrictly of one Tongue, and readily to underſtand each other, may very well be doubted.

For though the World preserved in the Family of *Noah* before the confusion of Tongues might be said to be of one Lip, yet even permitted to themselves their humours, inventions, necessities, and new objects, without the miracle of Confusion at first, in so long a tract of time, there had probably been a Babel. For whether *America* were first peopled by one or several Nations, yet cannot that number of different planting Nations, answer the multiplicity of their present different Languages, of no affinity unto each other; and even in their Northern Nations and incommunicating Angles, their Languages are widely differing. A native Interpreter brought from *California* proved of no use unto the Spaniards upon the neighbour Shore. From *Chiapa*, to *Guatemala*, *S. Salvador*, *Honduras*, there are at least eighteen several Languages; and so numerous are they both in the Peruvian and Mexican Regions, that the great Princes are fain to have one common Language, which besides their vernaculous and Mother Tongues, may serve for commerce between them.

And since the confusion of Tongues at first fell onely upon those which were present in *Sinaar* at the work of *Babel*, whether the primitive Language from *Noah*

were onely preſerved in the Family of *Heber*, and not alſo in divers others, which might be abſent at the ſame, whether all came away and many might not be left behind in their firſt Plantations about the foot of the Hills, whereabout the Ark reſted and *Noah* became an Husbandman, is not abſurdly doubted.

For ſo the primitive Tongue might in time branch out into ſeveral parts of *Europe* and *Aſia*, and thereby the firſt or Hebrew Tongue which ſeems to be ingredient into ſo many Languages, might have larger originals and grounds of its communication and traduction than from the Family of *Abraham*, the Country of *Canaan* and words contained in the Bible which come ſhort of the full of that Language. And this would become more probable from the Septuagint or Greek Chronology ſtrenuouſly aſſerted by *Voſſius*; for making five hundred years between the Deluge and the days of *Peleg*, there ariſeth a large latitude of multiplication and diſperſion of People into ſeveral parts, before the deſcent of that Body which followed *Nimrod* unto *Sinaar* from the Eaſt.

They who derive the bulk of European Tongues from the Scythian and the Greek, though they may ſpeak probably in many

points, yet muſt needs allow vaſt difference or corruptions from ſo few originals, which however might be tolerably made out in the old Saxon, yet hath time much confounded the clearer derivations. And as the knowledge thereof now ſtands in reference unto our ſelves, I find many words totally loſt, divers of harſh ſound diſuſed or refined in the pronunciation, and many words we have alſo in common uſe not to be found in that Tongue, or venially derivable from any other from whence we have largely borrowed, and yet ſo much ſtill remaineth with us that it maketh the groſs of our Language.

The religious obligation unto the Hebrew Language hath ſo notably continued the ſame, that it might ſtill be underſtood by *Abraham*, whereas by the *Mazorite* Points and Chaldee Character the old Letter ſtands ſo transformed, that if *Moſes* were alive again, he muſt be taught to reade his own Law.

The Chinoys, who live at the bounds of the Earth, who have admitted little communication, and ſuffered ſucceſſive incurſions from one Nation, may poſſibly give account of a very ancient Language; but conſiſting of many Nations and Tongues; confuſion, admixtion and corruption in length of time might probably

ſo

ſo have crept in as without the virtue of a common Character, and laſting Letter of things, they could never probably make out thoſe ſtrange memorials which they pretend, while they ſtill make uſe of the Works of their great *Confutius* many hundred years before Chriſt, and in a ſeries aſcend as high as *Poncuus*, who is conceived our *Noah*.

The preſent Welch, and remnant of the old Britanes, hold ſo much of that ancient Language, that they make a ſhift to underſtand the Poems of *Merlin*, *Enerin*, *Teleſin*, a thouſand years ago, whereas the Herulian *Pater Noſter*, ſet down by *Wolfgangus Lazius*, is not without much criticiſm made out, and but in ſome words; and the preſent Pariſians can hardly hack out thoſe few lines of the League between *Charles* and *Lewis*, the Sons of *Ludovicus Pius*, yet remaining in old French.

The Spaniards, in their corruptive traduction and Romance, have ſo happily retained the terminations from the Latin, that notwithſtanding the Gothick and Mooriſh intruſion of words, they are able to make a Diſcourſe completely conſiſting of Grammatical Latin and Spaniſh, wherein the Italians and French will be very much to ſeek.

The learned *Casaubon* conceiveth that a Dialogue might be composed in Saxon onely of such words as are derivable from the Greek, which surely might be effected, and so as the learned might not uneasily find it out. *Verstegan* made no doubt that he could contrive a Letter which might be understood by the English, Dutch and East Frislander, which, as the present confusion standeth, might have proved no very clear Piece, and hardly to be hammer'd out: yet so much of the Saxon still remaineth in our English, as may admit an orderly discourse and series of good sense, such as not onely the present English, but *Ælfric*, *Bede* and *Alured* might understand after so many hundred years.

Nations that live promiscuously, under the Power and Laws of Conquest, do seldom escape the loss of their Language with their Liberties, wherein the Romans were so strict that the Grecians were fain to conform in their judicial Processes; which made the Jews loose more in seventy years dispersion in the Provinces of *Babylon*, than in many hundred in their distinct habitation in *Ægypt*; and the English which dwelt dispersedly to loose their Language in *Ireland*, whereas more tolerable reliques there are thereof in *Fingall*, where

where they were closely and almost solely planted; and the Moors which were most huddled together and united about *Granada*, have yet left their *Arvirage* among the Granadian Spaniards.

But shut up in Angles and inaccessible corners, divided by Laws and Manners, they often continue long with little mixture, which hath afforded that lasting life unto the Cantabrian and British Tongue, wherein the Britanes are remarkable, who, having lived four hundred years together with the Romans, retained so much of the British as it may be esteemed a Language; which either they resolutely maintained in their cohabitation with them in Britane, or retiring after in the time of the Saxons into Countries and parts less civiliz'd and conversant with the Romans, they found the People distinct, the Language more intire, and so fell into it again.

But surely no Languages have been so straitly lock'd up as not to admit of commixture. The Irish, although they retain a kind of a Saxon Character, yet have admitted many words of Latin and English. In the Welch are found many words from Latin, some from Greek and Saxon. In what parity and incommixture the Language of that People stood which were casually discovered in the heart of

Spain, between the Mountains of *Caſtile*, no longer ago than in the time of Duke *D' Alva*, we have not met with a good account any farther than that their words were Baſquiſh or Cantabrian: but the preſent Baſquenſa one of the minor Mother Tongues of *Europe*, is not without commixture of Latin and Caſtilian, while we meet with *Santifica*, *tentationeten*, *Glaria*, *puiſſanea*, and four more in the ſhort Form of the Lord's Prayer, ſet down by *Paulus Merula*: but although in this brief Form we may find ſuch commixture, yet the bulk of their Language ſeems more diſtinct, conſiſting of words of no affinity unto others, of numerals totally different, of differing Grammatical Rule, as may be obſerved in the Dictionary and ſhort *Baſquenſa* Grammar, compoſed by *Raphael Nicoleta*, a Prieſt of *Bilboa*.

And if they uſe the auxiliary Verbs of *Equin* and *Iſan*, anſwerable unto *Hazer* and *Ser*, to Have, and Be, in the Spaniſh, which Forms came in with the Northern Nations into the Italian, Spaniſh and French, and if that Form were uſed by them before, and crept not in from imitation of their neighbours, it may ſhew ſome ancienter traduction from Northern Nations, or elſe muſt ſeem very ſtrange; ſince the Southern Nations had it not of old, and I know

know not whether any ſuch mode be found in the Languages of any part of *America*.

The Romans, who made the great commixture and alteration of Languages in the World, effected the ſame, not onely by their proper Language, but thoſe alſo of their military Forces, employed in ſeveral Provinces, as holding a ſtanding *Militia* in all Countries, and commonly of ſtrange Nations; ſo while the cohorts and Forces of the Britanes were quartered in *Ægypt*, *Armenia*, *Spain*, *Illyria*, &c. the Stablæſians and Dalmatians here, the Gauls, Spaniards and Germans in other Countries, and other Nations in theirs, they could not but leave many words behind them, and carry away many with them, which might make that in many words of very diſtinct Nations ſome may ſtill remain of very unknown and doubtfull Genealogy.

And if, as the learned *Buxhornius* contendeth, the Scythian Language as the Mother Tongue runs through the Nations of *Europe*, and even as far as *Perſia*, the community in many words between ſo many Nations, hath a more reaſonable original traduction, and were rather derivable from the common Tongue diffuſed through them all, than from any particular

lar Nation, which hath also borrowed and holdeth but at second hand.

The Saxons settling over all *England*, maintained an uniform Language, onely diversified in Dialect, Idioms, and minor differences, according to their different Nations which came in to the common Conquest, which may yet be a cause of the variation in the speech and words of several parts of *England*, where different Nations most abode or settled, and having expelled the Britanes, their Wars were chiefly among themselves, with little action with foreign Nations untill the union of the Heptarchy under *Egbert*; after which time although the Danes infested this Land and scarce left any part free, yet their incursions made more havock in Buildings, Churches and Cities, than the Language of the Country, because their Language was in effect the same, and such as whereby they might easily understand one another.

And if the Normans, which came into *Neustria* or *Normandy* with *Rollo* the Dane, had preserved their Language in their new acquists, the succeeding Conquest of *England*, by Duke *William* of his race, had not begot among us such notable alterations; but having lost their Language in their abode in *Normandy* before they adventured

ventured upon *England*, they confounded the Engliſh with their French, and made the grand mutation, which was ſucceſſively encreaſed by our poſſeſſions in *Normandy*, *Guien* and *Aquitain*, by our long Wars in *France*, by frequent reſort of the French, who to the number of ſome thouſands came over with *Iſabel* Queen to *Edward* the Second, and the ſeveral Matches of *England* with the Daughters of *France* before and ſince that time.

But this commixture, though ſufficient to confuſe, proved not of ability to aboliſh the Saxon words; for from the French we have borrowed many Subſtantives, Adjectives and ſome Verbs, but the great Body of Numerals, auxiliary Verbs, Articles, Pronouns, Adverbs, Conjunctions and Prepoſitions, which are the diſtinguiſhing and laſting part of a Language, remain with us from the Saxon, which, having ſuffered no great alteration for many hundred years, may probably ſtill remain, though the Engliſh ſwell with the inmates of Italian, French and Latin. An Example whereof may be obſerv'd in this following,

ENGLISH

ENGLISH I.

The firſt and formoſt ſtep to all good Works is the dread and fear of the Lord of Heaven and Earth, which thorough the Holy Ghoſt enlightneth the blindneſs of our ſinfull hearts to tread the ways of wiſedom, and leads our feet into the Land of Bleſſing.

SAXON I.

The erſt and fyrmoſt ſtæp to eal gode Weorka is the dræd and feurt of the Lauord of Heofan and Eorth, whilc thurh the Heilig Gaſt onlihtneth the blindneſſe of ure ſinfull heorte to træd the wæg of wiſdome, and thone læd ure fet into the Land of Bleſſung.

ENGLISH II.

For to forget his Law is the Door, the Gate and Key to let in all unrighteouſneſs, making our Eyes, Ears and Mouths to anſwer the luſt of Sin, our Brains dull to good Thoughts, our Lips dumb to his Praiſe, our Ears deaf to his Goſpel, and our Eyes dim to behold his Wonders, which witneſs againſt us that we have not

not well learned the word of God, that we are the Children of wrath, unworthy of the love and manifold gifts of God, greedily following after the ways of the Devil and witchcraft of the World, doing nothing to free and keep our ſelves from the burning fire of Hell, till we be buried in Sin and ſwallowed in Death, not to ariſe again in any hope of Chriſt's Kingdom.

SAXON II.

For to fuorgytan his Laga is the Dure, the Gat and Cæg to let in eal unrightwiſnyſſe, makend ure Eyge, Eore and Muth to anſware the luſt of Sin, ure Brægan dole to gode Theoht, ure Lippan dumb to his Preys, ure Earen deaf to his Goſpel, and ure Eyge dim to behealden his Wundra, whilc ge witnyſſe ongen us that wee æf noht wel gelæred the weord of God, that wee are the Cilda of ured, unwyrthe of the luſe and mænigfeald gift of God, grediglice felygend æfter the wægen of the Deoful and wiccraft of the Weorld, doend nothing to fry and cæp ure ſaula from the byrnend fyr of Hell, till we be geburied in Synne and ſwolgen in Death not to ariſe agen in ænig hope of Chriſtes Kynedome.

ENGLISH

ENGLISH III.

Which draw from above the bitter doom of the Almighty of Hunger, Sword, Sickneſs, and brings more ſad plagues than thoſe of Hail, Storms, Thunder, Bloud, Frogs, ſwarms of Gnats and Graſhoppers, which ate the Corn, Graſs and Leaves of the Trees in *Ægypt*.

SAXON III.

Whilc drag from buf the bitter dome of the Almagan of Hunger, Sweorde, Seokneſſe, and bring mere ſad plag, thone they of Hagal, Storme, Thunner, Blode, Frog, ſwearme of Gnæt and Gærſupper, whilc eaten the Corn, Gærs and Leaf of the Treowen in *Ægypt*.

ENGLISH IV.

If we reade his Book and holy Writ, theſe among many others, we ſhall find to be the tokens of his hate, which gathered together might mind us of his will, and teach us when his wrath beginneth, which ſometimes comes in open ſtrength and full ſail, oft ſteals like a Thief in the night, like Shafts ſhot from

from a Bow at midnight, before we think upon them.

SAXON IV.

Gyf we ræd his Boc and heilig Gewrit, theſe gemong mænig othern, we ſceall findan the tacna of his hatung whilc gegatherod together miht gemind us of his willan, and teac us whone his ured onginneth, whilc ſometima come in open ſtrength and fill ſeyle, oft ſtæl gelyc a Theof in the niht, gelyc Sceaft ſcoten fram a Boge at midneoht, beforan we thinck uppen them.

ENGLISH V.

And though they were a deal leſs, and rather ſhort than beyond our ſins, yet do we not a whit withſtand or forbear them, we are wedded to, not weary of our miſdeeds, we ſeldom look upward, and are not aſhamed under ſin, we cleanſe not our ſelves from the blackneſs and deep hue of our guilt; we want tears and ſorrow, we weep not, faſt not, we crave not forgiveneſs from the mildneſs, ſweetneſs and goodneſs of God, and with all livelihood and ſtedfaſtneſs to our uttermoſt will hunt after the evil of guile, pride, curſing, ſwearing,

ring, drunkenneſs, overeating, uncleanneſs, all idle luſt of the fleſh, yes many uncouth and nameleſs ſins, hid in our inmoſt Breaſt and Boſomes, which ſtand betwixt our forgiveneſs, and keep God and Man aſunder.

SAXON V.

And theow they wære a dæl leſſe, and reither ſcort thone begond oure ſinnan, get do we naht a whit withſtand and forbeare them, we eare bewudded to, noht werig of ure agen miſdeed, we ſeldon loc upweard, and ear not offchæmod under ſinne, we cleans noht ure ſelvan from the blacneſſe and dæp hue of ure guilt; we wan teare and ſara, we weope noht, fæſt noht, we craf noht foregyfneſſe fram the mildneſſe, ſweetneſſe and goodneſſe of God, and mit eal lifelyhood and ſtedfaſtneſſe to ure uttermoſt witt hunt æfter the ufel of guile, pride, curſung, ſwearung, druncenneſſe, overeat, uncleanneſſe and eal idle luſt of the flæſc, yis mænig uncuth and nameleas ſinnan, hid in ure inmæſt Briſt and Boſome, whilc ſtand betwixt ure foregyfneſſe, and cæp God and Man aſynder.

ENGLISH

ENGLISH VI.

Thus are we far beneath and alſo worſe than the reſt of God's Works; for the Sun and Moon, the King and Queen of Stars, Snow, Ice, Rain, Froſt, Dew, Miſt, Wind, fourfooted and creeping things, Fiſhes and feathered Birds, and Fowls either of Sea or Land do all hold the Laws of his will.

SAXON VI.

Thus eare we far beneoth and ealſo wyrſe thone the reſt of Gods Weorka; for the Sun and Mone, the Cyng and Cquen of Stearran, Snaw, Iſe, Ren, Froſt, Deaw, Miſte, Wind, feower fet and crypend dinga, Fix yefetherod Brid, and Fælan auther in Sæ or Land do eal heold the Lag of his willan.

Thus have you ſeen in few words how near the Saxon and Engliſh meet.

Now of this account the French will be able to make nothing; the modern Danes and Germans, though from ſeveral words they may conjecture at the meaning, yet will they be much to ſeek in the orderly ſenſe and continued conſtruc-

tion thereof, whether the Danes can continue such a series of sense out of their present Language and the old Runick, as to be intelligible unto present and ancient times, some doubt may well be made; and if the present French would attempt a Discourse in words common unto their present Tongue and the old *Romana Rustica* spoken in Elder times, or in the old Language of the Francks, which came to be in use some successions after *Pharamond*, it might prove a Work of some trouble to effect.

It were not impossible to make an Original reduction of many words of no general reception in *England* but of common use in *Norfolk*, or peculiar to the East Angle Countries; as, *Bawnd*, *Bunny*, *Thurck*, *Enemmis*, *Sammodithee*, *Mawther*, *Kedge*, *Seele*, *Straft*, *Clever*, *Matchly*, *Dere*, *Nicked*, *Stingy*, *Noneare*, *Feft*, *Thepes*, *Gosgood*, *Kamp*, *Sibrit*, *Fangast*, *Sap*, *Cothish*, *Thokish*, *Bide owe*, *Paxwax*: of these and some others of no easie originals, when time will permit, the resolution may be attempted; which to effect, the Danish Language new and more ancient may prove of good advantage: which Nation remained here fifty years upon agreement, and have left many Families in it, and the Language of these parts had surely been

more

more commixed and perplex, if the Fleet of *Hugo de Bones* had not been caſt away, wherein threeſcore thouſand Souldiers out of *Britany* and *Flanders* were to be wafted over, and were by King *John*'s appointment to have a ſettled habitation in the Counties of *Norfolk* and *Suffolk*.

But beſide your laudable endeavours in the Saxon, you are not like to repent you of your ſtudies in the other European and Weſtern Languages, for therein are delivered many excellent Hiſtorical, Moral and Philoſophical Diſcourſes, wherein men merely verſed in the learned Languages are often at a loſs: but although you are ſo well accompliſhed in the French, you will not ſurely conceive that you are maſter of all the Languages in *France*, for to omit the Briton, Britonant or old Britiſh, yet retained in ſome part of *Britany*, I ſhall onely propoſe this unto your conſtruction.

Chavaliſco d' aqueſtes Boemes chems an freitado lou cap cun taules Jargonades, ero necy chi voluiget bouta ſin tens embè aquelles. Anin à lous occells, che dizen tat prou ben en ein voz L' ome noſap comochodochi yen ay jes de plazer, d' auſir la mitat de paraulles en el mon.

This is a part of that Language which *Scaliger* nameth *Idiotiſmus Tectoſagicus*, or *Langue d' oc*, counterdiſtinguiſhing it unto the *Idiotiſmus Francicus*, or *Langue d' ouy*, not underſtood in a petty corner or between a few Mountains, but in parts of early civility, in *Languedoc*, *Provence* and *Catalonia*, which put together will make little leſs than *England*.

Without ſome knowledge herein you cannot exactly underſtand the Works of *Rablais*: by this the French themſelves are fain to make out that preſerved relique of old French, containing the League between *Charles* and *Lewis* the Sons of *Ludovicus Pius*. Hereby may tolerably be underſtood the ſeveral Tracts written in the Catalonian Tongue; and in this is publiſhed the Tract of Falconry written by *Theodoſius* and *Symmachus*: in this is yet conſerved the Poem *Vilhuardine* concerning the French expedition in the Holy War, and the taking of *Conſtantinople*, among the Works of *Marius Æquicola* an Italian Poet. You may find, in this Language, a pleaſant Dialogue of Love: this, about an hundred years ago, was in high eſteem, when many Italian Wits flocked into *Provence*; and the famous *Petrarcha* wrote many of his Poems in *Vaucluſe* in that Country. For

For the word [*Dread*] in the Royal Title [*Dread Sovereign*] of which you desire to know the meaning, I return answer unto your question briefly thus.

Most men do vulgarly understand this word *Dread* after the common and English acception, as implying *Fear, Awe* or *Dread.*

Others may think to expound it from the French word *Droit* or *Droyt.* For, whereas in elder times, the *Presidents* and *Supremes* of Courts were termed *Sovereigns,* men might conceive this a distinctive Title and proper unto the King as eminently and by right the Sovereign.

A third exposition may be made from some Saxon Original, particularly from *Driht, Domine,* or *Drihten, Dominus,* in the Saxon Language, the word for *Dominus* throughout the Saxon Psalms, and used in the expression of the year of our Lord in the Decretal Epistle of Pope *Agatho* unto *Athelred* King of the Mercians, *Anno,* 680.

Verstegan would have this term *Drihten* appropriate unto God. Yet, in the Constitutions of * *Withred* King of *Kent,* we find the same word used for a Lord or Master, *Si in vesperâ præcedente solem*

* v. Cl. Spelmanni *Concil.*

servus ex mandato Domini aliquod opus servile egerit, Dominus (Drihten) 80 solidis luito. However therefore, though *Driht, Domine*, might be most eminently applied unto the Lord of Heaven, yet might it be also transferred unto Potentates and Gods on Earth, unto whom fealty is given or due, according unto the Feudist term *Ligeus à Ligando* unto whom they were bound in fealty. And therefore from *Driht, Domine, Dread Sovereign*, may, probably, owe its Original.

I have not time to enlarge upon this Subject: 'Pray let this pass, as it is, for a Letter and not for a Treatise. I am

Yours, &c.

TRACT

TRACT IX.

OF ARTIFICIAL HILLS, MOUNTS or BURROWS, In many parts of *ENGLAND.*

What they are, to what end raiſed, and by what Nations.

My honoured Friend Mr. *E. D.* his *Quære.*

" IN my laſt Summer's Journey through
" *Marſhland*, *Holland* and a great part
" of the *Fenns*, I obſerved divers arti-
" ficial heaps of Earth of a very large mag-
" nitude, and I hear of many others which
" are in other parts of thoſe Countries,

" ſome of them are at leaſt twenty foot
" in direct height from the level whereon
" they ſtand. I would gladly know your
" opinion of them, and whether you think
" not that they were raiſed by the Romans
" or Saxons to cover the Bones or Aſhes
" of ſome eminent perſons?

My Anſwer.

Worthy Sir,

COncerning artificial Mounts and Hills, raiſed without Fortifications attending them, in moſt parts of *England*, the moſt conſiderable thereof I conceive to be of two kinds; that is, either ſignal Boundaries and Land-marks, or elſe ſepulchral Monuments or Hills of Interrment for remarkable and eminent perſons, eſpecially ſuch as died in the Wars.

As for ſuch which are ſepulchral Monuments, upon bare and naked view they are not appropriable unto any of the three Nations of the Romans, Saxons or Danes, who, after the Britaines, have poſſeſſed this Land; becauſe upon ſtrict account, they may be appliable unto them all.

For

For that the Romans uſed ſuch hilly Sepultures, beſide many other teſtimonies, ſeems confirmable from the practice of *Germanicus*, who thus interred the unburied Bones of the ſlain Souldiers of *Varus*; and that expreſſion of *Virgil*, of high antiquity among the Latins,

——*facit ingens monte ſub alto*
Regis Dercenni terreno ex aggere Buſtum.

That the Saxons made uſe of this way is collectible from ſeveral Records, and that pertinent expreſſion of * *Lelandus*, *Saxones gens Chriſti ignara, in hortis amœnis, ſi domi forte ægroti moriebantur; ſin foris & bello occiſi, in egeſtis per campos terræ tumulis, quos (Burgos appellabant) ſepulti ſunt.*

* Leland. *in Aſſertione Regis Arthuri.*

That the Danes obſerved this practice, their own Antiquities do frequently confirm, and it ſtands preciſely delivered by *Adolphus Cyprius*, as the learned † *Wormius* hath obſerved. *Dani olim in memoriam Regum & Heroum, ex terra coacervata ingentes moles, Montium inſtar eminentes, erexiſſe, credibile omnino ac probabile eſt, atque illis in locis ut plurimum, quo ſæpe homines commearent, atque iter haberent, ut in viis publicis poſteritati memoriam conſecrarent, & quodammodo immortalitati mandarent.*

† Wormius *in Monumentis Danicis.*

darent. And the like Monuments are yet to be obſerved in *Norway* and *Denmark* in no ſmall numbers.

So that upon a ſingle view and outward obſervation they may be the Monuments of any of theſe three Nations: Although the greateſt number, not improbably, of the Saxons; who fought many Battels with the Britaines and Danes, and alſo between their own Nations, and left the proper name of Burrows for theſe Hills ſtill retained in many of them, as the ſeven Burrows upon *Salisbury* Plain, and in many other parts of *England.*

But of theſe and the like Hills there can be no clear and aſſured deciſion without an ocular exploration, and ſubterraneous enquiry by cutting through one of them either directly or croſſwiſe. For ſo with leſſer charge diſcovery may be made what is under them, and conſequently the intention of their erection.

For if they were raiſed for remarkable and eminent Boundaries, then about their bottom will be found the laſting ſubſtances of burnt Bones of Beaſts, of Aſhes, Bricks, Lime or Coals.

If Urns be found, they might be erected by the Romans before the term of Urn-burying or cuſtom of burning the dead expired: but if raiſed by the Romans after

that

that period; Inscriptions, Swords, Shields and Arms after the Roman mode, may afford a good distinction.

But if these Hills were made by Saxons or Danes, discovery may be made from the fashion of their Arms, Bones of their Horses, and other distinguishing substances buried with them.

And for such an attempt there wanteth not encouragement. For a like Mount or Burrow was opened in the days of King *Henry* the Eighth upon *Barham* Down in *Kent*, by the care of Mr. *Thomas Digges* and charge of Sir *Christopher Hales*; and a large Urn with Ashes was found under it, as is delivered by *Thomas Twinus De Rebus Albionicis*, a learned Man of that Country, *Sub incredibili Terræ acervo, Urna cinere ossium magnorum fragmentis plena, cùm galeis, clypeis æneis & ferreis rubigine ferè consumptis, inusitatæ magnitudinis, eruta est: sed nulla inscriptio nomen, nullum testimonium tempus, aut fortunam exponebant:* and not very long ago, as * *Cambden* delivereth, in one of the Mounts of *Barklow* Hills in *Essex*, being levelled there were found three Troughs, containing broken Bones, conceived to have been of Danes: and in later time we find, that a Burrow was opened in the Isle of *Man*, wherein fourteen Urns were found with burnt

* Cambd. Brit. p. 326.

burnt Bones in them; and one more neat than the reſt, placed in a Bed of fine white Sand, containing nothing but a few brittle Bones, as having paſſed the Fire; according to the particular account thereof in the * deſcription of the Iſle of *Man*. Surely many noble Bones and Aſhes have been contented with ſuch hilly Tombs; which neither admitting Ornament, Epitaph or Inſcription, may, if Earthquakes ſpare them, out laſt all other Monuments. *Suæ ſunt Metis metæ*. Obelisks have their term, and Pyramids will tumble, but theſe mountainous Monuments may ſtand, and are like to have the ſame period with the Earth.

* *Publiſhed 1656. by Dan. King.*

More might be ſaid, but my buſineſs, of another nature, makes me take off my hand. I am

Yours, &c.

TRACT

TRACT X.

OF TROAS,

What place is meant by that Name.

Alſo, of the ſituations of *Sodom*, *Gomorrha*, *Admah*, *Zeboim*, in the dead Sea.

SIR,

To your Geographical Queries, I anſwer as follows.

IN ſundry paſſages of the new Teſtament, in the *Acts of the Apoſtles*, and Epiſtles of S. *Paul*, we meet with the word *Troas*; how he went from *Troas* to *Philippi* in *Macedonia*, from thence unto *Troas*

Troas again: how he remained seven days in that place; from thence on foot to *Assos*, whither the Disciples had sailed from *Troas*, and there, taking him in, made their Voyage unto *Cæsarea*.

Now, whether this *Troas* be the name of a City or a certain Region seems no groundless doubt of yours: for that 'twas sometimes taken in the signification of some Country, is acknowledged by *Ortelius*, *Stephanus* and *Grotius*; and it is plainly set down by *Strabo*, that a Region of *Phrygia* in *Asia minor* was so taken in ancient times; and that, at the Trojan War, all the Territory which comprehended the nine Principalities subject unto the King of *Ilium*, Τροὶν λεγομένη, was called by the name of *Troja*. And this might seem sufficiently to salve the intention of the description, when he came or went from *Troas*, that is, some part of that Region; and will otherwise seem strange unto many how he should be said to go or come from that City which all Writers had laid in the Ashes about a thousand years before.

All which notwithstanding, since we reade in the Text a particular abode of seven days, and such particulars as leaving of his Cloak, Books and Parchments at *Troas*: And that S. *Luke* seems to have been

been taken in to the Travels of S. *Paul* in this place, where he begins in the *Acts* to write in the first person, this may rather seem to have been some City or special Habitation, than any Province or Region without such limitation.

Now that such a City there was, and that of no mean note, is easily verified from historical observation. For though old *Ilium* was anciently destroyed, yet was there another raised by the relicts of that people, not in the same place, but about thirty Furlongs westward, as is to be learned from *Strabo*.

Of this place *Alexander* in his Expedition against *Darius* took especial notice, endowing it with sundry Immunities, with promise of greater matters at his return from *Persia*; inclined hereunto from the honour he bore unto *Homer*, whose earnest Reader he was, and upon whose Poems, by the help of *Anaxarchus* and *Callisthenes*, he made some observations. As also much moved hereto upon the account of his cognation with the *Æacides* and Kings of *Molossus*, whereof *Andromache* the Wife of *Hector* was Queen. After the death of *Alexander*, *Lysimachus* surrounded it with a Wall, and brought the inhabitants of the neighbour Towns unto it, and so it bore the name of *Alexandria*; which

which, from *Antigonus*, was also called *Antigonia*, according to the inscription of that famous Medal in *Goltzius*, *Colonia Troas Antigonia Alexandrea*, *Legio vicesima prima.*

When the Romans first went into *Asia* against *Antiochus* 'twas but a Κωμόπολις and no great City; but, upon the Peace concluded, the Romans much advanced the same. *Fimbria*, the rebellious Roman, spoiled it in the Mithridatick War, boasting that he had subdued *Troy* in eleven days which the Grecians could not take in almost as many years. But it was again rebuilt and countenanced by the Romans, and became a Roman Colony, with great Immunities conferred on it; and accordingly it is so set down by *Ptolomy*. For the Romans, deriving themselves from the Trojans, thought no favour too great for it; especially *Julius Cæsar*, who, both in imitation of *Alexander*, and for his own descent from *Julus*, of the posterity of *Æneas*, with much passion affected it, and, in a discontented humour, * was once in mind to translate the Roman wealth unto it; so that it became a very remarkable place, and was, in *Strabo*'s time, ἑλλογίμων πόλεων, one of the noble Cities of *Asia*.

* Sueton.

And,

And, if they understood the prediction of *Homer* in reference unto the Romans, as some expound it in *Strabo*, it might much promote their affection unto that place; which being a remarkable prophecy, and scarce to be parallel'd in Pagan story, made before *Rome* was built, and concerning the lasting Reign of the progeny of *Æneas*, they could not but take especial notice of it. For thus is *Neptune* made to speak, when he saved *Æneas* from the fury of *Achilles*.

Verum agite hunc subito præsenti à morte trahamus
Ne Cronides ira flammet si fortis Achilles
Hunc mactet, fati quem Lex evadere jussit.
Ne genus intereat de læto semine totum
Dardani ab excelso præ cunctis prolibus olim,
Dilecti quos è mortali stirpe creavit,
Nunc etiam Priami stirpem Saturnius odit,
Trojugenum posthæc Æneas sceptra tenebit.
Et nati natorum & qui nascentur ab illis.

The Roman favours were also continued unto S. *Paul*'s days; for * *Claudius*, producing an ancient Letter of the Romans unto King *Seleucus* concerning the Trojan Privileges, made a Release of their Tributes; and *Nero* elegantly pleaded for their

* Sueton.

Tacit. l. 11.

their Immunities, and remitted all Tributes unto them.

And, therefore, there being so remarkable a City in this Territory, it may seem too hard to loose the same in the general name of the Country; and since it was so eminently favoured by Emperours, enjoying so many Immunities, and full of Roman Privileges, it was probably very populous, and a fit abode for S. *Paul*, who being a Roman Citizen, might live more quietly himself, and have no small number of faithfull well-wishers in it.

Yet must we not conceive that this was the old *Troy*, or re-built in the same place with it: for *Troas* was placed about thirty Furlongs West, and upon the Sea shore; so that, to hold a clearer apprehension hereof than is commonly delivered in the Discourses of the Ruines of *Troy*, we may consider one Inland *Troy* or old *Ilium*, which was built farther within the Land, and so was removed from the Port where the Grecian Fleet lay in *Homer*; and another Maritime *Troy*, which was upon the Sea Coast placed in the Maps of *Ptolomy*, between *Lectum* and *Sigæum* or Port *Janizam*, Southwest from the old City, which was this of S. *Paul*, and whereunto are appliable the particular accounts of *Bellonius*, when, not an hundred years ago, he described

scribed the Ruines of *Troy* with their Baths, Aqueducts, Walls and Towers, to be seen from the Sea as he sailed between it and *Tenedos*; and where, upon nearer view, he observed some signs and impressions of his conversion in the ruines of Churches, Crosses, and Inscriptions upon Stones.

Nor was this onely a famous City in the days of S. *Paul*, but considerable long after. For, upon the Letter of *Adrianus*, *Herodes Atticus*, at a great charge, repaired their Baths, contrived Aqueducts and noble Water-courses in it. As is also collectible from the Medals of *Caracalla*, of *Severus*, and *Crispina*; with Inscriptions, *Colonia Alexandria Troas*, bearing on the Reverse either an Horse, a Temple, or a Woman; denoting their destruction by an Horse, their prayers for the Emperour's safety, and, as some conjecture, the memory of *Sibylla*, *Phrygia* or *Hellespontica*.

Philostrat. *in Vita* Herodis Attici.

Nor wanted this City the favour of Christian Princes, but was made a Bishop's See under the Archbishop of *Cyzicum*; but in succeeding discords was destroyed and ruined, and the nobler Stones translated to *Constantinople* by the Turks to beautifie their Mosques and other Buildings.

Concerning the Dead Sea, accept of these few Remarks.

IN the Map of the Dead Sea we meet with the Figure of the Cities which were destroyed: of *Sodom, Gomorrha, Admah* and *Zeboim*; but with no uniformity; men placing them variously, and, from the uncertainty of their situation, taking a fair liberty to set them where they please.

For *Admah, Zeboim* and *Gomorrha*, there is no light from the Text to define their situation. But, that *Sodom* could not be far from *Segor* which was seated under the Mountains near the side of the Lake, seems inferrible from the sudden arrival of *Lot*, who, coming from *Sodom* at day break, attained to *Segor* at Sun rising; and therefore *Sodom* is to be placed not many miles from it, not in the middle of the Lake, which against that place is about eighteen miles over, and so will leave nine miles to be gone in so small a space of time.

The Valley being large, the Lake now in length about seventy English miles, the River *Jordan* and divers others running over the Plain, 'tis probable the best Cities were

were seated upon those Streams: but how the *Jordan* passed or winded, or where it took in the other Streams, is a point too old for Geography to determine.

For, that the River gave the fruitfulness unto this Valley by over watring that low Region, seems plain from that expression in the *Text, that it was watered, *sicut Paradisus & Ægyptus*, like *Eden* and the Plains of *Mesopotamia*, where *Euphrates* yearly overfloweth; or like *Ægypt* where *Nilus* doth the like: and seems probable also from the same course of the River not far above this Valley where the Israelites passed *Jordan*, where 'tis said that *Jordan overfloweth its Banks in the time of Harvest.* * Gen. 13. 10.

That it must have had some passage under ground in the compass of this Valley before the creation of this Lake, seems necessary from the great current of *Jordan*, and from the Rivers *Arnon*, *Cedron*, *Zaeth*, which empty into this Valley; but where to place that concurrence of Waters or place of its absorbition, there is no authentick decision.

The probablest place may be set somewhat Southward, below the Rivers that run into it on the East or Western Shore: and somewhat agreeable unto the account which *Brocardus* received from the Sara-

zens which lived near it, *Jordanem ingredi Mare Mortuum & rursum egredi, sed post exiguum intervallum à Terra absorberi.*

Strabo speaks naturally of this Lake, that it was first caused by Earthquakes, by sulphureous and bituminous eruptions, arising from the Earth. But the Scripture makes it plain to have been from a miraculous hand, and by a remarkable expression, *pluit Dominus ignem & Sulphur à Domino.* See also *Deut.* 29. *in ardore Salis:* burning the Cities and destroying all things about the Plain, destroying the vegetable nature of Plants and all living things, salting and making barren the whole Soil, and, by these fiery Showers, kindling and setting loose the body of the bituminous Mines, which shewed their lower Veins before but in some few Pits and openings, swallowing up the Foundation of their Cities; opening the bituminous Treasures below, and making a smoak like a Furnace able to be discerned by *Abraham* at a good distance from it.

If this little may give you satisfaction, I shall be glad, as being, Sir,

Yours, &c.

TRACT

TRACT XI.

OF THE

ANSWERS

OF THE

Oracle of *Apollo* at *Delphos* TO

Crœsus King of *Lydia*.

SIR,

AMong the * Oracles of *Apollo* there are none more celebrated than those which he delivered unto *Crœsus* King of † *Lydia*, who seems of all Princes to have held the greateſt dependence on them. But moſt conſiderable are his plain and intelligible replies which he made unto the ſame King, when he

* See Vulg. Err. *l.*7.*c.*12.

† Herod. *l.*1. 46, 47, &c. 90, 91.

sent his Chains of Captivity unto *Delphos*, after his overthrow by *Cyrus*, with sad expostulations why he encouraged him unto that fatal War by his Oracle, saying, * Προλέγεσαι Κροίσῳ, ἰὼν στρατεύηαι ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν καταλύσειν, Crœsus, *if he Wars against the Persians, shall dissolve a great Empire.* Why, at least, he prevented not that sad infelicity of his devoted and bountifull Servant, and whether it were fair or honourable for the Gods of *Greece* to be ingratefull: which being a plain and open delivery of *Delphos*, and scarce to be parallel'd in any ancient story, it may well deserve your farther consideration.

* Herod. *Ibid.* 54.

1. His first reply was, *That* Crœsus *suffered not for himself*; but paid the transgression of his fifth predecessour, who kill'd his Master and usurp'd the dignity unto which he held no title.

Now whether *Crœsus* suffered upon this account or not, hereby he plainly betrayed his insufficiency to protect him; and also obliquely discovered he had a knowledge of his misfortune; for knowing that wicked act lay yet unpunished, he might well divine some of his successours might smart for it; and also understanding he was like to be the last of that race, he might

might justly fear and conclude this infelicity upon him.

Hereby he also acknowledged the inevitable justice of God; that though Revenge lay dormant, it would not always sleep; and consequently confessed the just hand of God punishing unto the third and fourth generation, nor suffering such iniquities to pass for ever unrevenged.

Hereby he flatteringly encouraged him in the opinion of his own merits, and that he onely suffered for other mens transgressions: mean while he concealed *Crœsus* his pride, elation of mind and secure conceit of his own unparallel'd felicity, together with the vanity, pride and height of luxury of the Lydian Nation, which the Spirit of *Delphos* knew well to be ripe and ready for destruction.

2. A Second excuse was, *That it is not in the power of God to hinder the Decree of Fate.* A general evasion for any falsified prediction founded upon the common opinion of Fate, which impiously subjecteth the power of Heaven unto it; widely discovering the folly of such as repair unto him concerning future events: which, according unto this rule, must go on as the Fates have ordered, beyond his power to prevent or theirs to avoid; and consequently

quently teaching that his Oracles had onely this use to render men more miserable by foreknowing their misfortunes; whereof *Crœsus* himself held a sensible experience in that Dæmoniacal Dream concerning his eldest Son, *That he should be killed by a Spear*, which, after all care and caution, he found inevitably to befall him.

3. In his Third Apology he assured him that he endeavoured to transfer the evil Fate and to pass it upon his Children; and did however procrastinate his infelicity, and deferred the destruction of *Sardis* and his own Captivity three years longer than was fatally decreed upon it.

Wherein while he wipes off the stain of Ingratitude, he leaves no small doubt whether, it being out of his power to contradict or transfer the Fates of his Servants, it be not also beyond it to defer such signal events, and whereon the Fates of whole Nations do depend.

As also, whether he intended or endeavoured to bring to pass what he pretended, some question might be made. For that he should attempt or think he could translate his infelicity upon his Sons, it could not consist with his judgment, which attempts not impossibles or things beyond his power; nor with his knowledge of future

future things, and the Fates of succeeding Generations: for he understood that Monarchy was to expire in himself, and could particularly foretell the infelicity of his Sons, and hath also made remote predictions unto others concerning the fortunes of many succeeding descents; as appears in that answer unto *Attalus*,

Be of good courage, Attalus, *thou shalt reign*
And thy Sons Sons, but not their Sons again.

As also unto *Cypselus* King of *Corinth.*

Happy is the Man who at my Altar stands,
Great Cypselus *who* Corinth *now commands.*
Happy is he, his Sons shall happy be,
But for their Sons, unhappy days they'll see.

Now, being able to have so large a prospect of future things, and of the fate of many Generations, it might well be granted he was not ignorant of the Fate of *Crœsus* his Sons, and well understood it was in vain to think to translate his misery upon them.

4. In the Fourth part of his reply, he clears himself of Ingratitude which Hell it self cannot hear of; alledging that he had saved his life when he was ready to

be

be burnt, by sending a mighty Showre, in a fair and cloudless day, to quench the Fire already kindled, which all the Servants of *Cyrus* could not doe. Though this Shower might well be granted, as much concerning his honour, and not beyond his power; yet whether this mercifull Showre fell not out contingently or were not contrived by an higher power, which hath often pity upon Pagans, and rewardeth their vertues sometimes with extraordinary temporal favours; also, in no unlike case, who was the authour of those few fair minutes, which, in a showry day, gave onely time enough for the burning of *Sylla*'s Body, some question might be made.

5. The last excuse devolveth the errour and miscarriage of the business upon *Crœsus*, and that he deceived himself by an inconsiderate misconstruction of his Oracle, that if he had doubted, he should not have passed it over in silence, but consulted again for an exposition of it. Besides, he had neither discussed, nor well perpended his Oracle concerning *Cyrus*, whereby he might have understood not to engage against him.

Wherein, to speak indifferently, the deception and miscarriage seems chiefly to lie

lie at *Crœsus* his door, who, if not infatuated with confidence and security, might justly have doubted the construction: besides, he had received two Oracles before, which clearly hinted an unhappy time unto him: the first concerning *Cyrus*.

When ever a Mule shall o'er the Medians reign,
Stay not, but unto Hermus *fly amain.*

Herein though he understood not the *Median Mule* of *Cyrus*, that is, of his mixed descent, and from Assyrian and Median Parents, yet he could not but apprehend some misfortune from that quarter.

Though this prediction seemed a notable piece of Divination, yet did it not so highly magnifie his natural sagacity or knowledge of future events as was by many esteemed; he having no small assistance herein from the Prophecy of *Daniel* concerning the Persian Monarchy, and the Prophecy of *Jeremiah* and *Isaiah*, wherein he might reade the name of *Cyrus* who should restore the Captivity of the Jews, and must, therefore, be the great Monarch and Lord of all those Nations.

The same misfortune was also foretold when he demanded of *Apollo* if ever he should hear his dumb Son speak.

O foolish

O foolish Crœsus *who hast made this choice,*
To know when thou shalt hear thy dumb Son's voice;
Better he still were mute, would nothing say;
When he first speaks, look for a dismal day.

This, if he contrived not the time and the means of his recovery, was no ordinary divination: yet how to make out the verity of the story some doubt may yet remain. For though the causes of deafness and dumbness were removed, yet since words are attained by hearing, and men speak not without instruction, how he should be able immediately to utter such apt and significant words, as * Ἄνθρωπε, μὴ κτεῖνε Κροῖσον, *O Man slay not* Crœsus, it cannot escape some doubt, since the Story also delivers, that he was deaf and dumb, that he then first began to speak, and spake all his life after.

* Herod. *l.* 1. 85.

Now, if *Crœsus* had consulted again for a clearer exposition of what was doubtfully delivered, whether the Oracle would have spake out the second time or afforded a clearer answer, some question might be made from the examples of his practice upon the like demands.

So when the Spartans had often fought with ill success against the *Tegeates*, they consul-

consulted the Oracle what God they should appease, to become victorious over them. The answer was, *that they should remove the Bones of* Orestes. Though the words were plain, yet the thing was obscure, and like finding out the Body of *Moses*. And therefore they once more demanded in what place they should find the same; unto whom he returned this answer,

When in the Tegean Plains a place thou find'st
Where blasts are made by two impetuous Winds,
Where that that strikes is struck, blows follow blows,
There doth the Earth Orestes *Bones enclose.*

Which obscure reply the wisest of *Sparta* could not make out, and was casually unriddled by one talking with a Smith who had found large Bones of a Man buried about his House; the Oracle importing no more than a Smith's Forge, expressed by a double Bellows, the Hammer and Anvil therein.

Now, why the Oracle should place such consideration upon the Bones of *Orestes* the Son of *Agamemnon*, a mad man and a murtherer,

therer, if not to promote the idolatry of the Heathens, and maintain a superstitious veneration of things of no activity, it may leave no small obscurity.

Or why, in a business so clear in his knowledge, he should affect so obscure expressions it may also be wondred; if it were not to maintain the wary and evasive method in his answers: for, speaking obscurely in things beyond doubt within his knowledge, he might be more tolerably dark in matters beyond his prescience.

Though EI were inscribed over the Gate of *Delphos*, yet was there no uniformity in his deliveries. Sometimes with that *obscurity* as argued a fearfull prophecy; sometimes so *plainly* as might confirm a spirit of divinity; sometimes *morally*, deterring from vice and villany; another time *vitiously*, and in the spirit of bloud and cruelty: observably modest in his civil enigma and periphrasis of that part which old *Numa* would plainly * name, and *Medea* would not understand, when he advised *Ægeus* not to draw out his foot before, untill he arriv'd upon the Athenian ground; whereas another time he seemed too literal in that unseemly epithet unto *Cyanus* King of * *Cyprus*, and put a beastly trouble upon all *Ægypt* to find out the

* Plut. *in* Thes.

† *V.* Herod.

the Urine of a true Virgin. Sometimes, more beholding unto memory than invention, he delighted to expreſs himſelf in the bare Verſes of *Homer*. But that he principally affected Poetry, and that the Prieſt not onely or always compoſed his proſal raptures into Verſe, ſeems plain from his necromantical Prophecies, whilſt the dead Head in *Phlegon* delivers a long Prediction in Verſe; and at the raiſing of the Ghoſt of *Commodus* unto *Caracalla*; when none of his Anceſtours would ſpeak, the divining Spirit verſified his infelicities; correſponding herein to the apprehenſions of elder times, who conceived not onely a Majeſty but ſomething of Divinity in Poetry, and as in ancient times the old Theologians delivered their inventions.

Some critical Readers might expect in his oraculous Poems a more than ordinary ſtrain and true ſpirit of *Apollo*; not contented to find that Spirits make Verſes like Men, beating upon the filling Epithet, and taking the licence of dialects and lower helps, common to humane Poetry; wherein, ſince *Scaliger*, who hath ſpared none of the Greeks, hath thought it wiſedom to be ſilent, we ſhall make no excurſion.

Others may wonder how the curioſity of elder times, having this opportunity of

his Answers, omitted Natural Questions; or how the old Magicians discovered no more Philosophy; and if they had the assistance of Spirits, could rest content with the bare assertions of things, without the knowledge of their causes; whereby they had made their Acts iterable by sober hands, and a standing part of Philosophy. Many wise Divines hold a reality in the wonders of the Ægyptian Magicians, and that those *magnalia* which they performed before *Pharaoh* were not mere delusions of Sense. Rightly to understand how they made Serpents out of Rods; Froggs and Bloud of Water, were worth half *Porta's* Magick.

Hermolaus Barbarus was scarce in his wits, when, upon conference with a Spirit, he would demand no other question than the explication of *Aristotle's Entelecheia*. *Appion* the Grammarian, that would raise the Ghost of *Homer* to decide the Controversie of his Country, made a frivolous and pedantick use of Necromancy. *Philostratus* did as little, that call'd up the Ghost of *Achilles* for a particular of the Story of *Troy*. Smarter curiosities would have been at the great Elixir, the Flux and Reflux of the Sea, with other noble obscurities in Nature; but probably all in vain: in matters cognoscible and framed

for

for our disquisition, our Industry must be our Oracle, and Reason our *Apollo*.

Not to know things without the Arch of our intellectuals, or what Spirits apprehend, is the imperfection of our nature not our knowledge, and rather inscience than ignorance in man. Revelation might render a great part of the Creation easie which now seems beyond the stretch of humane indagation, and welcome no doubt from good hands might be a true *Almageſt*, and great celestial construction: a clear Systeme of the planetical Bodies of the invisible and seeming useless Stars unto us, of the many Suns in the eighth Sphere, what they are, what they contain and to what more immediately those stupendious Bodies are serviceable. But being not hinted in the authentick Revelation of God, nor known how far their discoveries are stinted; if they should come unto us from the mouth of evil Spirits, the belief thereof might be as unsafe as the enquiry.

This is a copious Subject; but, having exceeded the bounds of a Letter, I will not, now, pursue it farther. I am

Yours, &c.

TRACT XII.

A PROPHECY,

Concerning the future ſtate of ſeveral

NATIONS,

In a Letter written upon occaſion of an old Prophecy ſent to the Authour from a Friend, with a Requeſt that he would conſider it.

SIR,

I Take no pleaſure in Prophecies ſo hardly intelligible, and pointing at future things from a pretended ſpirit of Divination; of which ſort this ſeems to be which came unto your hand, and you were pleaſed to ſend unto me. And therefore, for your eaſier apprehenſion, diver-

tiſement and conſideration, I preſent you with a very different kind of prediction: not poſitively or peremptorily telling you what ſhall come to paſs; yet pointing at things not without all reaſon or probability of their events; not built upon fatal decrees, or inevitable deſignations, but upon conjectural foundations, whereby things wiſhed may be promoted, and ſuch as are feared, may more probably be prevented.

THE PROPHECY.

When New England *ſhall trouble* New Spain.
When Jamaica *ſhall be Lady of the Iſles and the Main.*
When Spain *ſhall be in* America *hid,*
And Mexico *ſhall prove a* Madrid.
When Mahomet's *Ships on the* Baltick *ſhall ride,*
And Turks ſhall labour to have Ports on that ſide.

When

When Africa *shall no more sell out their Blacks*
To make Slaves and Drudges to the American Tracts.
When Batavia *the Old shall be contemn'd by the New.*
When a new Drove of Tartars shall China *subdue.*
When America *shall cease to send out its Treasure,*
But employ it at home in American Pleasure.
When the new World shall the old invade,
Nor count them their Lords but their fellows in Trade.
When Men shall almost pass to Venice *by Land,*
Not in deep Water but from Sand to Sand.
When Nova Zembla *shall be no stay*
Unto those who pass to or from Cathay.
Then think strange things are come to light,
Whereof but few have had a foresight.

THE EXPOSITION OF THE PROPHECY.

When New England *shall trouble* New Spain.

That is, When that thriving Colony, which hath so much encreased in our days, and in the space of about fifty years, that they can, as they report, raise between twenty and thirty thousand men upon an exigency, shall in process of time be so advanced, as to be able to send forth Ships and Fleets, as to infest the American Spanish Ports and Maritime Dominions by depredations or assaults; for which attempts they are not like to be unprovided, as abounding in the Materials for Shipping, Oak and Firre. And when length of time shall so far encrease that industrious people, that the neighbouring Country will not contain

contain them, they will range still farther and be able, in time, to set forth great Armies, seek for new possessions, or make considerable and conjoined migrations, according to the custom of swarming Northern Nations; wherein it is not likely that they will move Northward, but toward the Southern and richer Countries, which are either in the Dominions or Frontiers of the Spaniards: and may not improbably erect new Dominions in places not yet thought of, and yet, for some Centuries, beyond their power or Ambition.

When Jamaica *shall be Lady of the Isles and the Main.*

That is, When that advantageous Island shall be well peopled, it may become so strong and potent as to over-power the neighbouring Isles, and also a part of the main Land, especially the Maritime parts. And already in their infancy they have given testimony of their power and courage in their bold attempts upon *Campeche* and *Santa Martha*; and in that notable attempt upon *Panama* on the Western side of *America*: especially considering this Island is sufficiently large to contain a numerous people, of a Northern and warlike descent,

descent, addicted to martial affairs both by Sea and Land, and advantageously seated to infest their neighbours both of the Isles and the Continent, and like to be a receptacle for Colonies of the same originals from *Barbadoes* and the neighbour Isles.

When Spain *shall be in* America *hid*;
And Mexico *shall prove a* Madrid.

That is, When *Spain*, either by unexpected disasters, or continued emissions of people into *America*, which have already thinned the Country, shall be farther exhausted at home: or when, in process of time, their Colonies shall grow by many accessions more than their Originals, then *Mexico* may become a *Madrid*, and as considerable in people, wealth and splendour: wherein that place is already so well advanced, that accounts scarce credible are given of it. And it is so advantageously seated, that, by *Acapulco* and other Ports on the South Sea, they may maintain a communication and commerce with the Indian Isles and Territories, and with *China* and *Japan*, and on this side, by *Porto Belo* and others, hold correspondence with *Europe* and *Africa*.

When

When Mahomet's *Ships in the Baltick shall ride.*

Of this we cannot be out of all fear; for, if the Turk should master *Poland*, he would be soon at this Sea. And from the odd constitution of the Polish Government, the divisions among themselves, jealousies between their Kingdom and Republick; vicinity of the Tartars, treachery of the Cossacks, and the method of Turkish Policy, to be at Peace with the Emperour of *Germany* when he is at War with the Poles, there may be cause to fear that this may come to pass. And then he would soon endeavour to have Ports upon that Sea, as not wanting Materials for Shipping. And, having a new acquist of stout and warlike men, may be a terrour unto the confiners on that Sea, and to Nations which now conceive themselves safe from such an Enemy.

When Africa *shall no more sell out their Blacks.*

That is, When African Countries shall no longer make it a common Trade to sell away

away their people to serve in the drudgery of American Plantations. And that may come to pass when ever they shall be well civilized, and acquainted with Arts and Affairs sufficient to employ people in their Countries: if also they should be converted to Christianity, but especially unto Mahometism; for then they would never sell those of their Religion to be Slaves unto Christians.

When Batavia *the Old shall be contemn'd by the New.*

When the Plantations of the Hollanders at *Batavia* in the *East Indies*, and other places in the *East Indies*, shall, by their conquests and advancements, become so powerfull in the Indian Territories; Then their Original Countries and States of *Holland* are like to be contemned by them, and obeyed onely as they please. And they seem to be in a way unto it at present by their several Plantations, new acquists and enlargements: and they have lately discovered a part of the Southern Continent, and several places which may be serviceable unto them, when ever time shall enlarge them unto such necessities.

And

And a new Drove of Tartars ſhall China
ſubdue.

Which is no ſtrange thing if we conſult the Hiſtories of *China*, and ſucceſſive Inundations made by Tartarian Nations. For when the Invaders, in proceſs of time, have degenerated into the effeminacy and ſoftneſs of the Chineſes, then they themſelves have ſuffered a new Tartarian Conqueſt and Inundation. And this hath happened from time beyond our Hiſtories: for, according to their account, the famous Wall of *China*, built againſt the irruptions of the Tartars, was begun above a hundred years before the Incarnation.

When America *ſhall ceaſe to ſend forth its*
Treaſure,
But employ it at home for American Plea-
ſure.

That is, When *America* ſhall be better civilized, new policied and divided between great Princes, it may come to paſs that they will no longer ſuffer their Treaſure of Gold and Silver to be ſent out to maintain the Luxury of *Europe* and other parts:

parts: but rather employ it to their own advantages, in great Exploits and Undertakings, magnificent Structures, Wars or Expeditions of their own.

When the new World shall the old invade.

That is, When *America* shall be so well peopled, civilized and divided into Kingdoms, they are like to have so little regard of their Originals, as to acknowledge no subjection unto them: they may also have a distinct commerce between themselves, or but independently with those of *Europe*, and may hostilely and pyratically assault them, even as the Greek and Roman Colonies after a long time dealt with their Original Countries.

When Men shall almost pass to Venice *by Land,*
Not in deep Waters but from Sand to Sand.

That is, When, in long process of time, the Silt and Sands shall so choak and shallow the Sea in and about it. And this hath considerably come to pass within these fourscore years; and is like to encrease

creaſe from ſeveral cauſes, eſpecially by the turning of the River *Brenta*, as the learned *Caſtelli* hath declared.

When Nova Zembla *ſhall be no ſtay*
Unto thoſe who paſs to or from Cathay.

That is, When ever that often ſought for Northeaſt paſſage unto *China* and *Japan* ſhall be diſcovered; the hindrance whereof was imputed to *Nova Zembla*; for this was conceived to be an excurſion of Land ſhooting out directly, and ſo far Northward into the Sea that it diſcouraged from all Navigation about it. And therefore Adventurers took in at the Southern part at a ſtrait by *Waygatz* next the Tartarian Shore: and, ſailing forward they found that Sea frozen and full of Ice, and ſo gave over the attempt. But of late years, by the diligent enquiry of ſome Moſcovites, a better diſcovery is made of theſe parts, and a Map or Chart made of them. Thereby *Nova Zembla* is found to be no Iſland extending very far Northward; but, winding Eaſtward, it joineth to the Tartarian Continent, and ſo makes a *Peninſula*: and the Sea between it which they entred at *Waygatz*, is found to be but a large Bay, apt to be frozen by reaſon

reason of the great River of *Oby*, and other fresh Waters, entring into it: whereas the main Sea doth not freez upon the North of *Zembla* except near unto Shores; so that if the Moscovites were skilfull Navigatours they might, with less difficulties, discover this passage unto *China*: but however the English, Dutch and Danes are now like to attempt it again.

But this is Conjecture, and not Prophecy: and so (I know) you will take it. I am,

Sir, &c.

TRACT

TRACT XIII.

MUSÆUM CLAUSUM,

OR,

Bibliotheca Abſcondita:

Containing

Some remarkable Books, Antiquities, Pictures and Rarities of ſeveral kinds, ſcarce or never ſeen by any man now living.

SIR,

WITH many thanks I return that noble Catalogue of Books, Rarities and Singularities of Art and Nature, which you were pleaſed to communicate unto me. There are many Collections of this kind in *Europe*. And, beſides the printed accounts of the *Muſæum Aldrovandi*,

Calceolarianum, *Moscardi*, *Wormianum*; the *Casa Abbellita* at *Loretto*, and *Threasor* of S. *Dennis*, the *Repository* of the Duke of *Tuscany*, that of the Duke of *Saxony*, and that noble one of the Emperour at *Vienna*, and many more are of singular note. Of what in this kind I have by me I shall make no repetition, and you having already had a view thereof, I am bold to present you with the List of a Collection, which I may justly say you have not seen before.

The Title is, as above,

Musæum Clausum, or *Bibliotheca Abscondita: containing some remarkable Books, Antiquities, Pictures and Rarities of several kinds, scarce or never seen by any man now living.*

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1. *Rare and generally unknown Books.*

1. A Poem of *Ovidius Naso*, written in the Getick Language, * during his exile at *Tomos*, found wrapt up in Wax at *Sabaria*, on the Frontiers of *Hungary*, where

* *Ab pudet & scripsi Getico sermone Libellum.*

where there remains a tradition that he died, in his return towards *Rome* from *Tomos*, either after his pardon or the death of *Augustus*.

2. The Letter of *Quintus Cicero*, which he wrote in answer to that of his Brother *Marcus Tullius*, desiring of him an account of *Britany*, wherein are described the Country, State and Manners of the Britains of that Age.

3. An Ancient British Herbal, or description of divers Plants of this Island, observed by that famous Physician *Scribonius Largus*, when he attended the Emperour *Claudius* in his Expedition into *Britany*.

4. An exact account of the Life and Death of *Avicenna* confirming the account of his Death by taking nine Clysters together in a fit of the Colick; and not as *Marius* the Italian Poet delivereth, by being broken upon the Wheel; left with other Pieces by *Benjamin Tudelensis*, as he travelled from *Saragossa* to *Jerusalem*, in the hands of *Abraham Jarchi*, a famous Rabbi of *Lunet* near *Montpelier*, and found in a Vault when the Walls of that City were demolished by *Lewis* the Thirteenth.

5. A punctual relation of *Hannibal's* march out of *Spain* into *Italy*, and far more particular than that of *Livy*, where about he paſſed the River *Rhodanus* or *Rhoſne*; at what place he croſſed the *Iſura* or *L'iſere*; when he marched up toward the confluence of the *Sone* and the *Rhone*, or the place where the City *Lyons* was afterward built; how wiſely he decided the difference between King *Brancus* and his Brother, at what place he paſſed the *Alpes*, what Vinegar he uſed, and where he obtained ſuch quantity to break and calcine the Rocks made hot with Fire.

6. A learned Comment upon the *Periplus* of *Hanno* the Carthaginian, or his Navigation upon the Weſtern Coaſt of *Africa*, with the ſeveral places he landed at; what Colonies he ſettled, what Ships were ſcattered from his Fleet near the Æquinoctial Line, which were not afterward heard of, and which probably fell into the Trade Winds, and were carried over into the Coaſt of *America*.

7. A particular Narration of that famous Expedition of the Engliſh into *Barbary* in the ninety fourth year of the *Hegira*, ſo ſhortly touched by *Leo Africanus*, whither

ther called by the Goths they beſieged, took and burnt the City of *Arzilla* poſſeſſed by the Mahometans, and lately the ſeat of *Gayland*; with many other exploits delivered at large in Arabick, loſt in the Ship of Books and Rarities which the King of *Spain* took from *Siddy Hamet* King of *Fez*, whereof a great part were carried into the *Eſcurial*, and conceived to be gathered out of the relations of *Hibnu Nachu*, the beſt Hiſtorian of the African Affairs.

8. A Fragment of *Pythæas* that ancient Traveller of *Marſeille*; which we ſuſpect not to be ſpurious, becauſe, in the deſcription of the Northern Countries, we find that paſſage of *Pythæas* mentioned by *Strabo*, that all the Air beyond *Thule* is thick, condenſed and gellied, looking juſt like Sea Lungs.

9. A *Sub Marine* Herbal, deſcribing the ſeveral Vegetables found on the Rocks, Hills, Valleys, Meadows at the bottom of the Sea, with many ſorts of *Alga*, *Fucus*, *Quercus*, *Polygonum*, *Gramens* and others not yet deſcribed.

10. Some Manuſcripts and Rarities brought from the Libraries of *Æthiopia*,

by *Zaga Zaba*, and afterward transported to *Rome*, and scattered by the Souldiers of the Duke of *Bourbon*, when they barbarously sacked that City.

11. Some Pieces of *Julius Scaliger*, which he complains to have been stoln from him, sold to the Bishop of *Mende* in *Languedock*, and afterward taken away and sold in the Civil Wars under the Duke of *Rohan*.

12. A Comment of *Dioscorides* upon *Hyppocrates*, procured from *Constantinople* by *Amatus Lusitanus*, and left in the hands of a Jew of *Raguſa*.

13. *Marcus Tullius Cicero* his Geography; as also a part of that magnified Piece of his *De Republica*, very little answering the great expectation of it, and short of Pieces under the same name by *Bodinus* and *Tholosanus*.

14. King *Mithridates* his *Oneirocritica*.

Aristotle *de Precationibus*.

Democritus *de his quæ fiunt apud Orcum, & Oceani circumnavigatio*.

Epicurus *de Pietate*.

A Tragedy of *Thyestes*, and another of *Medea*, writ by *Diogenes* the Cynick.

King

King *Alfred* upon *Aristotle de Plantis.*

Seneca's Epistles to S. *Paul.*

King *Solomon de Umbris Idearum*, which *Chicus Asculanus*, in his Comment upon *Johannes de Sacrobosco*, would make us believe he saw in the Library of the Duke of *Bavaria.*

15. Artemidori *Oneirocritici Geographia.*

Pythagoras *de Mari Rubro.*

The Works of *Confutius* the famous Philosopher of *China*, translated into Spanish.

16. *Josephus* in Hebrew, written by himself.

17. The Commentaries of *Sylla* the Dictatour.

18. A Commentary of *Galen* upon the Plague of *Athens* described by *Thucydides.*

19. *Duo Cæsaris Anti-Catones*, or the two notable Books writ by *Julius Cæsar* against *Cato*; mentioned by *Livy*, *Salustius* and *Juvenal*; which the Cardinal of *Liege* told *Ludovicus Vives* were in an old Library of that City.

Mazhapha Einok, or, the Prophecy of *Enoch*, which *Ægidius Lochienſis*, a learned Eaſtern Traveller, told *Peireſchius* that he had found in an old Library at *Alexandria* containing eight thouſand Volumes.

20. A Collection of Hebrew Epiſtles, which paſſed between the two learned Women of our age *Maria Molinea* of *Sedan*, and *Maria Schurman* of *Utrecht*.

A wondrous Collection of ſome Writings of *Ludovica Saracenica*, Daughter of *Philibertus Saracenicus* a Phyſician of *Lyons*, who at eight years of age had made a good progreſs in the Hebrew, Greek and Latin Tongues.

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2. *Rarities in Pictures.*

1. A Picture of the three remarkable Steeples or Towers in *Europe* built purpoſely awry and ſo as they ſeem falling. *Torre Piſana* at *Piſa*, *Torre Gariſenda* in *Bononia*, and that other in the City of *Colein*.

2. A

2. A Draught of all sorts of Sistrums, Crotaloes, Cymbals, Tympans, &c. in use among the Ancients.

3. Large *Submarine* Pieces, well delineating the bottom of the Mediterranean Sea, the Prerie or large Sea-meadow upon the Coast of *Provence*, the Coral Fishing, the gathering of Sponges, the Mountains, Valleys and Deserts, the Subterraneous Vents and Passages at the bottom of that Sea. Together with a lively Draught of *Cola Pesce*, or the famous Sicilian Swimmer, diving into the *Vorages* and broken Rocks by *Charybdis*, to fetch up the golden Cup, which *Frederick*, King of *Sicily*, had purposely thrown into that Sea.

4. A Moon Piece, describing that notable Battel between *Axalla*, General of *Tamerlane*, and *Camares* the Persian, fought by the light of the Moon.

5. Another remarkable Fight of *Inghimmi* the Florentine with the Turkish Galleys by Moon-light, who being for three hours grappled with the *Basha* Galley, concluded with a signal Victory.

6. A de-

6. A delineation of the great Fair of *Almachara* in *Arabia*, which, to avoid the great heat of the Sun, is kept in the Night, and by the light of the Moon.

7. A Snow Piece, of Land and Trees covered with Snow and Ice, and Mountains of Ice floating in the Sea, with Bears, Seals, Foxes, and variety of rare Fowls upon them.

8. An Ice Piece deſcribing the notable Battel between the Jaziges and the Romans, fought upon the frozen *Danubius*, the Romans ſettling one foot upon their Targets to hinder them from ſlipping, their fighting with the Jaziges when they were fallen, and their advantages therein by their art in volutation and rolling contention or wraſtling, according to the deſcription of *Dion*.

9. *Socia*, or a Draught of three perſons notably reſembling each other. Of King *Henry* the Fourth of *France*, and a Miller of *Languedock*; of *Sforza* Duke of *Milain* and a Souldier; of *Malaleſta* Duke of *Rimini* and *Marcheſinus* the Jeſter.

10. A Picture of the great Fire which happened at *Conſtantinople* in the Reign of *Sultan Achmet*. The Janizaries in the mean time plundring the beſt Houſes, *Naſſa Baſſa* the Vizier riding about with a Cimetre in one hand and a Janizary's Head in the other to deter them; and the Prieſts attempting to quench the Fire, by pieces of *Mahomet*'s Shirt dipped in holy Water and thrown into it.

11. A Night Piece of the diſmal Supper and ſtrange Entertain of the Senatours by *Domitian*, according to the deſcription of *Dion*.

12. A Veſtal Sinner in the Cave with a Table and a Candle.

13. An Elephant dancing upon the Ropes with a *Negro* Dwarf upon his Back.

14. Another deſcribing the mighty Stone falling from the Clouds into *Ægoſpotamos* or the Goats River in *Greece*, which Antiquity could believe that *Anaxagoras* was able to foretell half a year before.

15. Three

15. Three noble Pieces; of *Vercingetorix* the Gaul submitting his person unto *Julius Cæsar*; of *Tigranes* King of *Armenia* humbly presenting himself unto *Pompey*; and of *Tamerlane* ascending his Horse from the Neck of *Bajazet*.

16. Draughts of three passionate Looks; of *Thyestes* when he was told at the Table that he had eaten a piece of his own Son; of *Bajazet* when he went into the Iron Cage; of *Oedipus* when he first came to know that he had killed his Father, and married his own Mother.

17. Of the Cymbrian Mother in *Plutarch* who, after the overthrow by *Marius*, hanged her self and her two Children at her feet.

18. Some Pieces delineating singular inhumanities in Tortures. The *Scaphismus* of the Persians. The living truncation of the Turks. The hanging Sport at the Feasts of the Thracians. The exact method of flaying men alive, beginning between the Shoulders, according to the description of *Thomas Minadoi*, in his Persian War. Together with the studied tortures of the French Traitours at *Pappa* in *Hun-*

Hungaria: as alſo the wild and enormous torment invented by *Tiberius*, deſigned according unto the deſcription of *Suetonius*. *Excogitaverunt inter genera cruciatûs, ut largâ meri potione per fallaciam oneratos repentè veretris deligatis fidicularum ſimul urinæque tormento diſtenderet.*

19. A Picture deſcribing how *Hannibal* forced his paſſage over the River *Rhoſne* with his Elephants, Baggage and mixed Army; with the Army of the Gauls oppoſing him on the contrary Shore, and *Hanno* paſſing over with his Horſe much above to fall upon the Rere of the Gauls.

20. A neat Piece deſcribing the Sack of *Fundi* by the Fleet and Souldiers of *Barbaroſſa* the Turkiſh Admiral, the confuſion of the people and their flying up to the Mountains, and *Julia Gonzaga* the beauty of *Italy* flying away with her Ladies half naked on Horſeback over the Hills.

21. A noble Head of *Franciſcus Gonzaga*, who, being impriſoned for Treaſon, grew grey in one night, with this Inſcription,

O nox quam longa eſt quæ facit una ſenem.

22. A

22. A large Picture deſcribing the Siege of *Vienna* by *Solyman* the Magnificent, and at the ſame time the Siege of *Florence* by the Emperour *Charles* the Fifth and Pope *Clement* the Seventh, with this Subſcription,

Tum vacui capitis populum Phæaca *putares?*

23. An exquiſite Piece properly delineating the firſt courſe of *Metellus* his Pontificial Supper, according to the deſcription of *Macrobius*; together with a Diſh of *Piſces Foſſiles*, garniſhed about with the little Eels taken out of the backs of Cods and Perches; as alſo with the Shell Fiſhes found in Stones about *Ancona*.

24. A Picture of the noble Entertain and Feaſt of the Duke of *Chauſue* at the Treaty of *Collen*, 1673. when in a very large Room, with all the Windows open, and at a very large Table he ſate himſelf, with many great perſons and Ladies; next about the Table ſtood a row of Waiters, then a row of Muſicians, then a row of Musketiers.

25. *Miltiades*, who overthrew the Perſians at the Battel of *Marathon* and delivered *Greece*, looking out of a Priſon Grate in

in *Athens*, wherein he died, with this Inscription,

(quam,
Non hoc terribiles Cymbri non Britones un-
Sauromatæve truces aut immanes Agathyrsi.

26. A fair English Lady drawn *Al Negro*, or in the Æthiopian hue excelling the original White and Red Beauty, with this Subscription,

Sed quandam volo nocte Nigriorem.

27. Pieces and Draughts in *Caricatura*, of Princes, Cardinals and famous men; wherein, among others, the Painter hath singularly hit the signatures of a Lion and a Fox in the face of Pope *Leo* the Tenth.

28. Some Pieces *A la ventura*, or Rare Chance Pieces, either drawn at random, and happening to be like some person, or drawn for some and happening to be more like another; while the Face, mistaken by the Painter, proves a tolerable Picture of one he never saw.

29. A Draught of famous Dwarfs with this Inscription,

Nos facimus Bruti puerum nos Lagona vivum.

30. An

30. An exact and proper delineation of all sorts of Dogs upon occasion of the practice of *Sultan Achmet*; who in a great Plague at *Constantinople* transported all the Dogs therein unto *Pera*, and from thence into a little Island, where they perished at last by Famine: as also the manner of the Priests curing of mad Dogs by burning them in the forehead with Saint *Bellin's Key*.

31. A noble Picture of *Thorismund* King of the Goths as he was killed in his Palace at *Tholouze*, who being let bloud by a Surgeon, while he was bleeding, a stander by took the advantage to stab him.

32. A Picture of rare Fruits with this Inscription,

Credere quæ possis surrepta sororibus Afris.

33. An handsome Piece of Deformity expressed in a notable hard Face, with this Inscription,

——*Ora*
Julius in Satyris qualia Rufus habet.

34. A

34. A noble Picture of the famous Duel between *Paul Maneſſi* and *Caraguſa* the Turk in the time of *Amurath* the Second; the Turkiſh Army and that of *Scanderbeg* looking on; wherein *Maneſſi* ſlew the Turk, cut off his Head and carried away the Spoils of his Body.

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3. *Antiquities and Rarities of ſeveral ſorts.*

1. CErtain ancient Medals with Greek and Roman Inſcriptions, found about *Crim Tartary*; conceived to be left in thoſe parts by the Souldiers of *Mithridates*, when overcome by *Pompey*, he marched round about the North of the *Euxine* to come about into *Thracia*.

2. Some ancient Ivory and Copper Croſſes found with many others in *China*; conceived to have been brought and left there by the Greek Souldiers who ſerved under *Tamerlane* in his Expedition and Conqueſt of that Country.

3. Stones of ſtrange and illegible Inſcriptions, found about the great ruines which *Vincent le Blanc* deſcribeth about *Cephala* in *Africa*, where he opinion'd that the Hebrews raiſed ſome Buldings of old, and that *Solomon* brought from thereabout a good part of his Gold.

4. Some handſome Engraveries and Medals, of *Juſtinus* and *Juſtinianus*, found in the cuſtody of a Bannyan in the remote parts of *India*, conjectured to have been left there by the Friers mentioned in *Procopius*, who travelled thoſe parts in the Reign of *Juſtinianus*, and brought back into *Europe* the diſcovery of Silk and Silk Worms.

5. An original Medal of *Petrus Aretinus*, who was called *Flagellum Principum*, wherein he made his own Figure on the Obverſe part with this Inſcription,

Il Divino Aretino.

On the Reverſe ſitting on a Throne, and at his Feet Ambaſſadours of Kings and Princes bringing preſents unto him, with this Inſcription,

I Principi tributati da i Popoli tributano il Servitor loro.

6. *Mum-*

6. *Mummia Tholoſana*; or, The complete Head and Body of Father *Criſpin*, buried long ago in the Vault of the Cordeliers at *Tholouſe*, where the Skins of the dead ſo drie and parch up without corrupting that their perſons may be known very long after, with this Inſcription,

Ecce iterum Criſpinus.

7. A noble *Quandros* or Stone taken out of a Vulture's Head.

8. A large *Oſtridges* Egg, whereon is neatly and fully wrought that famous Battel of *Alcazar*, in which three Kings loſt their lives.

9. An *Etiudros Alberti* or Stone that is apt to be always moiſt: uſefull unto drie tempers, and to be held in the hand in Fevers inſtead of Cryſtal, Eggs, Limmons, Cucumbers.

10. A ſmall Viol of Water taken out of the Stones therefore called *Enhydri*, which naturally include a little Water in them, in like manner as the *Ætites* or *Aëgle* Stone doth another Stone.

11. A neat painted and gilded Cup made out of the *Confiti di Tivoli* and formed up with powder'd Egg-ſhells; as *Nero* is conceived to have made his *Piſcina admirabilis*, ſingular againſt Fluxes to drink often therein.

12. The Skin of a Snake bred out of the Spinal Marrow of a Man.

13. Vegetable Horns mentioned by *Linſchoten*, which ſet in the ground grow up like Plants about *Goa*.

14. An extract of the Inck of Cuttle Fiſhes reviving the old remedy of *Hippocrates* in Hyſterical Paſſions.

15. Spirits and Salt of *Sargaſſo* made in the Weſtern Ocean covered with that Vegetable; excellent againſt the Scurvy.

16. An extract of *Cachundè* or *Liberans* that famous and highly magnified Compoſition in the *Eaſt Indies* againſt Melancholy.

17. *Diarhizon mirificum*; or an unparallel'd Compoſition of the moſt effectual and wonderfull Roots in Nature.

℞ *Rad.*

℞ *Rad. Butuæ Cuamenſis.*
Rad. Moniche Cuamenſis.
Rad. Mongus Bazainenſis.
Rad. Caſei Baizanenſis.
Rad. Columbæ Mozambiguenſis.
Gim Sem Sinicæ.
Fo Lim lac Tigridis dictæ.
Fo ſeu
Cort. Rad. Soldæ.
Rad. Ligni Solorani.
Rad. Malacenſis madrededios dictæ
an. ℥ij.

M. fiat pulvis, qui cum gelatinâ Cornu cervi Moſchati Chinenſis formetur in maſſas oviformes.

18. A tranſcendent Perfume made of the richeſt Odorates of both the *Indies*, kept in a Box made of the Muſchie Stone of *Niarienburg*, with this Inſcription,

——— *Deos rogato*
Totum ut te faciant, Fabulle, Naſum.

19. A *Clepſelæa*, or Oil Hour-glaſs, as the Ancients uſed thoſe of Water.

20. A Ring found in a Fiſhes Belly taken about *Gorro*; conceived to be the ſame wherewith the Duke of *Venice* had wedded the Sea.

21. A neat Crucifix made out of the croſs Bone of a Frogs Head.

22. A large Agath containing a various and careleſs Figure, which looked upon by a Cylinder repreſenteth a perfect Centaur. By ſome ſuch advantages King *Pyrrhus* might find out *Apollo* and the nine Muſes in thoſe Agaths of his whereof *Pliny* maketh mention.

23. *Batrachomyomachia*, or the Homerican Battel between Frogs and Mice, neatly deſcribed upon the Chizel Bone of a large Pike's Jaw.

24. *Pyxis Pandoræ*, or a Box which held the *Unguentum Peſtiferum*, which by anointing the Garments of ſeveral perſons begat the great and horrible Plague of *Milan*.

25. A Glaſs of Spirits made of Æthereal Salt, Hermetically ſealed up, kept continually in Quick-ſilver; of ſo volatile a nature that it will ſcarce endure the Light, and therefore onely to be ſhown in Winter, or by the light of a Carbuncle, or Bononian Stone.

He

He who knows where all this Treaſure now is, is a great *Apollo*. I'm ſure I am not He. However, I am,

Sir, Yours, &c.

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